THE UNIVERSALIST CHURCH IN OHIO

ELMO ARNOLD ROBINSON

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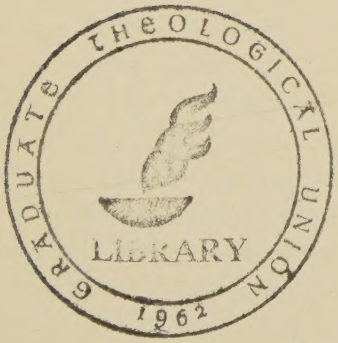
BY

Rev. ELMO ARNOLD ROBINSON



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FOREWORD

THE purpose, perhaps the unconscious purpose, of many of the historical sketches concerning contemporary religious sects and their leaders is to utilize selected facts and incidents in producing a work designed to propagate the teachings and increase the following of the given sect, and to expose the errors and failures of its rivals.

The purpose of this study is to present all the important facts and typical incidents, whether they be favorable or otherwise, concerning the Universalist Church in Ohio, leaving to others their interpretation and use. The author has had three classes of readers in mind: (1) the general student of Ohio history who is only incidentally interested in Universalism, (2) the rank and file of Universalists who wish to be informed concerning their spiritual ancestors, and (3) those who have to do with the intelligent guidance of the future policies of the church. He has tried to collect and present the information in a way to interest all of these.

By vote of the Convention in 1917 a Committee on

Historical Research was created, consisting, in addition to the author, of Rev. Sara L. Stoner and Rev. William J. Metz. Many valuable contributions have come through these two members of the Committee.

The Committee has arranged with the Ohio State Historical and Archeological Library and Museum at Columbus to become the depository of the Convention, and has placed there several volumes of original minutes, a file of the Ohio Universalist, and many other books, pamphlets, papers, and magazines. An endeavor was made to secure the appointment of local historians in each church and association. While the response was not as general as had been hoped for, nevertheless many interesting manuscripts have been contributed. To have inserted them entire herewith would have made too bulky a book. They have been placed with the collection at Columbus for preservation.

This study has thus been distinctly a cooperative affair, and thanks are due to many for their interest and help.

It is to be regretted that certain omissions have been necessary, especially the lack of a chapter on the literature produced by Ohio Universalists. Perhaps others will take up the task and fill the gaps which they may easily discover.

Elmo A. Robinson.

Palo Alto, California.
October, 1922.

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THE UNIVERSALIST CHURCH IN OHIO

CHAPTER I

EARLY RELIGIOUS LIFE IN OHIO

The close of the Revolutionary War marked the beginning of a new wave of emigration by the people of the Atlantic Coast. In New England this wave rolled northward into Maine, New Hampshire, and Vermont, but a movement of greater magnitude was westward into Pennsylvania, New York, and Ohio. In the vanguard were the hunters and trappers, independent and rough in thought, appearance, and action, and jealous of the restraints of community life. They erected isolated primitive cabins which served as temporary homes until the restlessness within urged them to press on to further adventure. Behind them came a class of men who combined the qualities of hunter and farmer. These cleared and cultivated the soil by rude methods, but, easily becoming discontented, were continually seeking new and better locations. Finally followed those who came seeking a permanent home in the new country. Substantial

barns and houses appeared and gradually little villages took form, as other occupations than farming began to present themselves.[1]

The first permanent settlement in Ohio by New Englanders was at Marietta in 1786. It was but the beginning of a rapid influx of people from the eastern states. By 1800 there was a considerable group of settlements in the northeastern corner of Ohio, and others were scattered at various points along the Ohio River. Two years later the population was estimated at not less than 60,000 and the necessary steps were soon taken to admit Ohio to statehood. This growth was temporarily checked by the war of 1812, but continued with renewed vigor at its cessation. By 1840 the frontier line had advanced beyond the borders of the state, all the vacant land had been occupied, and the population had become comparatively dense.[2]

The settlement of Ohio in the first half of the nineteenth century went forward obviously at a very rapid rate. It is not surprising, therefore, that all kinds and conditions of men sought their fortunes in the new country and that the individualistic temperament of the frontier plus the immediate needs for food, clothing, and shelter permitted in certain sections a reign of outlawry and rowdyism which gave the Ohio Valley a rather undesirable reputation. Thieving, duels, gang-fights, and intoxication were common.[3]

It is in the light of such unsettled and rapidly changing conditions that we must view the early religious

situation. The fact that Ohio's population was so diversified in sources, previous experiences, and ideals made sectarianism inevitable. The frontier spirit fostered individualism in religion. The New Englanders were usually of the established church, that is, Congregationalists. But Methodists, Presbyterians, Baptists, Moravians, Germans of various faiths, and other sects were represented among the immigrants and brought their religious views with them.[4]

In addition there was a large percentage of the population, difficult to estimate exactly, who were not affiliated with any sect. In some cases they were men of evil character. Others were thinkers of an advanced type, rebelling at the narrowness of conventional religion, and perhaps attracted by the philosophy of the so-called atheism of the day. Still others had simply broken with the old associations back east and were carelessly indifferent to the claims of the church.

> At the close of the Revolutionary War . . . the wild gales of French skepticism sweeping with irresistible fury across the sea surged over the heights of the Alleghenies and engulfed the pioneers of the Northwest Territory and of Kentucky and Virginia. . . . To add to the general unbelief, as fuel to fire already too great, Thomas Paine's "Age of Reason" was published. . . . The result was that . . . a great proportion of the people of Kentucky and Ohio . . . became pronounced Infidels. Thomas Moffit, in a conversation with Dr. James Gallaher, author of the "Western Sketch Book," says: "It was believed that at the commencement of the year 1800 at least one-half of the men and women were avowed

> disciples of Thomas Paine." When this was told to Abraham McElroy, the venerable old man replied: "Say not one-half; say nine-tenths, for thus it was in the region of Lebanon, Kentucky, where I resided, and I myself was among the number." [5]

The members of these various sects were not by any means confined to the laity. All had their clergy in the persons of the circuit riders who journeyed rapidly from place to place, ever on the watch for opportunities to spread the teachings of their denominations and to expose the weakness and falseness of their opponents.

These early preachers were often "unlettered and unlearned," with no library but the Bible and little property except what they carried with them on horseback. Roads were poor or lacking altogether. The circuit riders preached in cabins, school-buildings, barns, bar-rooms, and in the open. Their pay was often received in the form of food or clothing.[6] Many of these men were hard-working, conscientious heroes of the faith, but among all denominations there were probably those of a questionable character who were attracted by the freedom of the frontier. A Baptist writer is quoted as stating that:

> Of the 981 preachers estimated to belong to the Baptist order in the valley of the Mississippi, at least *one-third are disqualified for the work.* . . . Some are decidedly immoral. . . . Some were notorious drunkards. . . . Many others, though not grossly scandalous, are far from exhibiting the purity and consistency of the

ministerial character. A bigoted, censorious, uncharitable spirit, is frequently indulged.[7]

The prevailing relationship between the sects was by no means a cordial one.

> Representatives of every old creed and propagandists of every new *ism* went about in the new country proclaiming what they held to be true, and denouncing what they held to be false, with a freedom of speech adapted to the unfenced fields and waving forests of the West. Jews, Catholics, Protestants, and agnostics alike sought freedom to worship or not to worship in the new country, and took passage on the river craft at Pittsburg for Kentucky, or Ohio, or Indiana, or Illinois. Such churches as did not choose to take the field as aggressively "militant" were obliged at least to stand warlike in their own defense. . . . Charges of "infidelity" were rife and heresy was spotted everywhere.[8]

A religious movement of great significance was the Kentucky revival of 1800. Beginning at a point in Logan county, Kentucky, sometimes known as Rogues' Harbor from the character of the inhabitants, it spread rapidly to southern Ohio. Immense crowds of people drove long distances to the places of meeting, where they camped several days to experience the emotional fervor of the "camp meeting," as it came to be called. Singing, praying, rude preaching, exhortation, visions, prophecy, enthusiasm, revival of other of the less excellent manifestations of early Christianity, and even a lack of physical control which became lawless and immoral, characterized these gatherings.

Among the members of any given sect there would very likely be a difference of opinion as to the purpose and value of the camp-meeting. Some would stress the importance of inner feeling and conviction, while others would demand higher moral standards and seek to minimize the excesses of emotionalism. Such a difference of opinion was to be found, for example, among the Methodists in the vicinity of Steubenville. The extreme enthusiasts complained of the "prevailing coldness" of their calmer and more educated brethren. This led them to look down on education itself and to assert that "grammar and dictionary words" were understood only by a favored few, and that their use indicated a proud and haughty spirit. They insisted upon the right to preach religion as they understood it. To their aid there came a little group of unpolished and uneducated preachers of a new sect, the Newlights. Relatively weak on doctrine, they made up for this deficiency by a ranting, roaring, shouting style. They, too, insisted upon the right of every man to preach, but managed to do most of this work themselves. Their meetings were largely attended and in them some of the Methodists found that "real, heartfelt religion" which they desired, and thereupon denounced their former friends as "dead in the love of the world." Out of this whirl of controversy came schisms and the organization of Newlight societies.[9]

This situation is but an illustration of what was

taking place generally over a considerable section of the Valley and among all the sects, especially among the Presbyterians. By 1804 the Newlights had seven organizations in southern Ohio. Their opposition to creeds, their attack on outgrown doctrines, and their democratic form of government brought them rapid growth. Another Presbyterian schism gave rise to the Cumberland Presbyterians. Other denominations that soon appeared were the Methodist Protestants, the Campbellites, and to a less extent the Unitarians.[10]

The tendency to denominational competition was increased with the increasing number of sects, and the clergy were stimulated to vigorous activity. Venable aptly describes the situation:

> The new sects of which I have spoken, and the newly inspired older sects, wrought zealously to infuse their doctrines everywhere. Their active energy might be likened to that force of chemical elements which scientists observe in substances just set free from combination, and existing in what is called the *nascent* or new-born stage.[11]

Howells, writing now in reference to Harrison county, states that the settlers' "religious persuasion was the Presbyterian—that is, it was their ancestral faith, though the Methodists had recruited their membership almost wholly from this element of the population. There were three or four sects of Presbyterians. . . . The religious feeling pervaded the whole community intellectually, and all accepted the general

orthodox standard of faith. Those who were regarded as *religious* had joined themselves to some of the communions. The rest were material for missionary efforts of the several sects. The public mind was more largely employed with religious subjects than in later years, and it was the subject and object of nearly all public meetings to consider religion in some of its relations. Politics occupied the people much less, and they talked less about it than in after time. . . The discussions were nearly all religious, and there were sometimes fierce controversies that did anything but promote charity." [12]

Neither did it always promote prosperity. The Methodist circuits at Moorefield and Freeport had only two preachers for thirty preaching stations. Each of these men received only $300 a year. This situation was regarded as "poor pay" by the preachers and as "poor preach" by many of the people. The Presbyterians could not support a minister in this neighborhood. Only the Quakers held regular worship.[13]

In the northern part of the state the conflict was between the Congregationalists on the one hand and the various bodies of dissenters on the other.

> The introduction of Methodism on the Western Reserve was no easy task. The inhabitants were mostly from New England, and were slow to yield their Calvinistic prejudices in favor of Arminianism. . . . The Congregationalists having been the "standing order" in

> New England, they felt their dignity in their new homes; and the Methodists were treated as intruders, and with much contempt. The first schoolhouses were built . . . by subscriptions . . . with the promise that the houses should not only be used for schools, but be free to all denominations to worship God in. As soon, however, as the houses were finished, "the standing order" took possession of them to the exclusion of others, and especially of the Methodists.[14]

The situation as a whole may perhaps best be summed up in the words of Venable:

> The action and reaction of colliding elements in the Ohio Valley struck out much intellectual light and heat. Civilized races met with savage, Christianity met Judaism, Protestant challenged Catholic. Calvinist encountered anti-Calvinist, Unitarian opposed Trinitarian, old denominations split by contention projected new sects into being, and each new sect criticised all the others. . . . I doubt if the world has witnessed a more extraordinary series of religious events than transpired in the Ohio Valley in the first half of the nineteenth century. Notwithstanding the dissensions within old denominations, and unprecedented splits and conflicts among new sects, and the utter repudiation of religion by some, the churches grew and flourished. The freedom to worship God, which the Pilgrims "sought afar," was found in the "New England of the West" as Ohio was called. Religious liberty ran riot, and was not distinguished, in some cases, from license. . . . The clash of creeds gave origin to much discourse, oral and printed. Sermons and religious debates were heard by multitudes of listeners, and read by other multitudes. Every leading sect had its "organ" or periodical. . . . In a word, religious worship, Scripture reading, hymn singing, sermon

hearing, and the perusal of controversial periodicals and tracts, attendance at camp-meetings, "revivals," theological discussions, and the universal custom of thinking and talking on religious subjects, had an immense influence in shaping the literature of the Ohio Valley "in the beginning." [15]

CHAPTER II

EARLY UNIVERSALISM IN THE BELPRE NEIGHBORHOOD

Among the varieties of religious experiences, creeds, and organizations which flourished among the settlers of the Ohio Valley it is not surprising to find that called Universalist. By 1800 the word was a familiar one along the Atlantic Coast, and especially so from Maine to Philadelphia. In 1803, at Winchester, New Hampshire, the Universalist General Convention adopted its Profession of Faith, thereby giving evidence of its existence as a distinct sect. Although no evidence has come to the author's attention which would indicate any migration of Universalists by groups or churches, there were nevertheless many individuals of that faith who helped swell the westward moving tide.*

* Some early Universalist pioneers were Gen. James Mitchell Varnum, a friend of the Rev. John Murray, who came from Greenwich, R. I., and who became Judge of Ohio Territory; Capt. Wm. Sargent of Gloucester, Mass., secretary of the Ohio Company and Adjutant to the first governor; Col. Joseph Barker; and Aaron Waldo Putnam. See an essay by J. A. Stoner in Before and After Winchester. This essay also gives a list of pioneers near Miami who have Universalist descend-

The Rev. Abel Morgan Sargent appears to have been the first Universalist preacher to come into the Belpre neighborhood, and indeed into the state. Originally he was a preacher of the Baptist Church, but later became a Universalist. His theology seems to have been an original and unusual combination of doctrines, and the various descriptions of his views are so confusing that it is difficult to reconstruct his system. He classed himself as a Universalist as early as 1793 and published in that year, first at New York and then at Baltimore, "The Free Universal Magazine, being a display of the mind of Jesus as manifested to his servants, the members of the New and Free Church." [16] This is said to have been the first periodical published in the United States to advocate Universalism, and also the first to advocate Unitarian views. The churches which he organized, however, were known as Free or Halycon churches rather than as Universalist, and for at least a part of his career he seems to have taught the annihilation of the wicked rather than universal salvation.

Sargent came into Ohio about 1800—the exact date is uncertain—and for several years had considerable success as a preacher and organizer. A Methodist writer lists him among the evils with which Methodism had to contend, and speaks of "his twelve disciples,

ents, and an early list of subscribers to "The Gleaner." The present writer has not attempted to investigate this phase of the subject.

all women. It was spread over the country that he was inspired and conversed with angels daily, from whom he received revelations." [17] The same author, writing with reference to about the year 1812, again mentions him:

> About this time there flourished in this section of the country a halcyon preacher by the name of Abel Sargent. He formerly resided near Morgantown, Virginia, and was a Universalist preacher; but receiving a new revelation, in which he said he held converse with angels, and he was made the medium of communication to the world. His doctrines did not differ very materially from the Universalist creed, except that he taught the annihilation of the wicked. The regenerated soul, he taught, was a part of God; and when the body died there was a resorption of the soul into God. He did not believe in any devil, in a place of future torment, nor in a judgment. He went about the country with his twelve apostles, mostly women, preaching and pretending to raise the dead. . . . This, like all other species of fanaticism and superstition, had its day and produced some excitement on the circuit, but nothing that resulted very disastrously to the cause of religion.[18]

The Congregationalists of Marietta were also somewhat disturbed by Sargent's peculiar ideas.

> About the time Mr. Robbins was ordained (1806), one Abel M. Sargent, who had been a Free Will Baptist preacher, appeared at Marietta as the apostle of a new sect called the "Halcyon Church." He claimed that he was inspired and that he had a commission from heaven to preach the new doctrine. He held that "baptism was

regeneration and that a man, by living in strict conformity to the gospel, without a sin, might become so holy as to work miracles, heal the sick and live without eating."

He had preachers among both sexes and the sect made some progress among a certain class of people. Rev. Peter Cartwright in his autobiography speaks of an encounter with Sargent, and Rev. Thomas Robbins speaks of him as a "sectarian imposter, artful and devoid of seriousness. I think he means to hold his system conformable to circumstances." Dr. Hildreth says, "Rev. S. P. Robbins took but little notice of Sargent or his tenets, though challenged to a public discussion by their leader, knowing that so unscriptural and absurd a doctrine must soon come to an end." A year or two later one of the sect living a few miles above Marietta and a son of one of their leading female preachers put his belief to a test. He lived nine days without eating and then died. His friends said he would rise the third day, but their prophecy failed and they were compelled to bury the decaying body. This sect lived but a few years.[19]

Another incident in his career is given in the following:

Abel Sargent, the founder of the Halcyon sect, visited Marietta first between 1801 and 1805. His doctrines were very similar to the faith of the modern Second Adventists, but great latitude on minor points was allowed. The doctrines commended themselves to many commendable people. Dr. McIntosh was perhaps the best known adherent. After the sect had declined as an organization he remained steadfast to the faith, and wrote a book. . . . Sargent sought discussions with the clergy in dif-

ferent parts of the country and much personal controversy followed.

Peter Cartwright held a discussion with him in 1806 which led to an exposure. Sargent announced his purpose to light a fire with light from heaven. A crowd was collected around a stump on which was placed some tinder. Bystanders were surprised and adherents delighted to see the prophecy fulfilled. Sargent praised God for sending fire from heaven, but the Methodist veteran reminded the witnesses that the smell of powder and brimstone indicated that the author of the fire lived in the lower regions.

The Halcyons declined after 1807 in point of numbers, a few, however, remained faithful . . . [20]

Rev. Alpheus Sweet, writing from Hartford, Ohio, on March 4, 1833, thus describes the man and his work from the Universalist point of view:

I have the honor of a personal acquaintance with Br. Sargent. He called on me at Marietta and Belpre, Ohio, about four years since. He is now about 67 years old. When I saw him his health was good, his voice was clear and strong, and he is considered a good speaker. He was (as he informed me) performing his last general visit to the brethren, where he had preached, west of the Allegheny mountains; and he said that he should (when he had performed this general tour) then retire to some place in the state of Indiana, where he should endeavor to spend the remainder of his days in quietness and peace. . . .

I am acquainted with some old people who heard Br. Sargent preach, nearly forty years ago, in the State of Pennsylvania. It has been as much as thirty-five years since he first preached at Marietta, Belpre, and other places west of the mountain.

He gathered a large church in the neighborhood of Marietta—they had many preachers. . . . Br. Sargent, in his first publications, discarded the doctrine of the trinity, and maintained the Divine unity. And in this he was before Ballou—if not before any man in the United States. With the trinity, he rejected *vicarious atonement,* or the vicarious suffering of Christ, and contended that *at-one-ment* meant to reconcile or make one, by making peace—but that the change was wholly in man, that God never had changed, and that none could change Him. And I think Br. Sargent, and the Free Church generally, denied the natural immortality of the soul, and predicated future life and immortality on a resurrection from the state of death. That they do at the present time, I am certain; and believe that they did from the beginning. Br. Sargent has been writing and publishing on the subject of religion, nearly forty years. The last publication that I know of his publishing, was entitled "The Lamp of Liberty"; it was discontinued about four years ago. "The Lamp of Liberty" was published in Cincinnati, Ohio.

The "Free Church" was formerly popular in many parts of the State of Ohio, and in western Virginia—but for same cause, probably neglect of its members, it fell into disrepute. The name "Free Church" is now nearly, if not quite, lost in that of Universalist. A number of preachers,* in the State of Ohio, that are now called Universalists, belonged to that church. Should you succeed in your inquiry, and bring this subject before the public in its true light, you will do an act of justice to one who has been a faithful laborer in the Lord's vineyard—one who has seen a hot day—a man who has travelled and preached more than any man among the Universalists, and suffered more from the opposers of truth, than generally falls to the lot of the

* Among them were Revs. A. Rains and M. Croy.

> reformers, in a land of religious freedom and toleration. And what makes the case of Br. Sargent still more insufferable is the neglect of those who should have been his chief friends and ready supporters. . . .

The Halcyon doctrine of annihilation was as much opposed to the teaching of universal salvation as to the orthodox belief in endless misery. But the fact that both Halcyons and Universalists broke with Orthodoxy concerning the same point, and the further fact that Sargent classed himself as a Universalist, make these events significant. The Halcyon sect probably disappeared before the first regular Universalist organizations were formed in this vicinity. But the work of Sargent and his followers undoubtedly contributed to the success of the later movement.

In 1823 the Universalists of Belpre organized themselves into a Society. It is probable that their friends in Marietta had taken a similar step six years earlier. In 1824 the former group invited "Elder Asa Stearns to preach for the laity whenever he could make it convenient." Rev. Eliphalet Case was persuaded to minister to them in 1826, but returned to New Hampshire in June, 1827. With Belpre as a center organized Universalism rapidly spread to adjoining communities. The general situation is suggested in the following communication to an eastern magazine, under date of 1826.

> Religion is supported here in the following manner: The Ohio Company Grant, including Washington, Mor-

gan, Meigs, Gallia, and one or two other counties, was given or granted on these conditions; that one out of a particular number of districts, should be rented land, for the support of religion. Marietta is a rented district; the inhabitants are obliged to pay a stated rent in support of religion. Thus the leading members of a sect get all the signers they can, and draw money in proportion to their number. The Universalist society has the most subscribers, and of course the most money. They have appropriated it to a library instead of procuring a preacher.[21]

CHAPTER III

EARLY UNIVERSALISM IN THE WESTERN RESERVE

The first Universalist known to have settled in the Western Reserve was Gages Smith, who in 1805 moved from Preston, Connecticut, to Mesopotamia. He was a firm and consistent believer and, although his opinions were not popular, he never wavered nor hesitated to advocate and work for his honest convictions.[22] To Bronson, Huron county, about 1817 came Stewart and Robert S. Southgate, father and son. The elder had been one of the earliest supporters of Universalism in Oxford, Massachusetts, and Barnard, Vermont, and was an intimate friend of Rev. Hosea Ballou and others of the "church fathers." The Haskell's and Danforth's are also mentioned among those who brought their liberal faith with them from New England.[23] As these and other families came to the Reserve they arranged for services at irregular intervals in Akron, Ravenna, Brimfield, Parkman, and other towns.

The first Universalist minister to settle in this part of the state was Rev. Timothy Bigelow, who came

from Winchester, New Hampshire, in the fall of 1814 and settled in Palmyra.* On the records of the General Convention for that year there is recorded the following resolution:

> Voted, that the Convention approve of the removal of our well beloved brother, Timothy Bigelow, from Winchester, New Hampshire, to the state of Ohio, and authorize brother R. Carrique to address a special communication to said brother, with suitable commendations for the full satisfaction of all in those sections of the Redeemer's harvest, where he is now, or may be called to labor.[24]

That this commendation was justified seems proved by the circular letter of the Northern Ohio Association of Universalists, published in 1821:

> Brethren, your whole number seven years ago, who believed in the universal love of God, did not exceed 20; and at this time, on the same ground, your members are more than 1500. Besides this, there is a large body of brethren, still further to the west, with hearts lifted to heaven, who are anxiously looking for your brethren in the ministry, that are now with you; and we expect to be with them in one week from this time, and to form them into an Association.[25]

Bigelow died in 1823 and the strength of Universalism decreased for a few years until others took up

* One of Bigelow's early adventures is said to have been preaching a sermon at a public hanging in Ravenna.

the work he had so well begun. Through the whole width of the state from the north to the center the voice of Rev. Truman Strong was alone heard for several years in behalf of "the restitution of all things." In 1831 he reports for himself:

> I have been riding and preaching for the last six months in the counties of Richland, Huron, and Wayne, and once I went into the county of Lorraine. My meetings are generally well attended, and great attention paid. In short there appears to be nothing wanting but able and faithful laborers. . . . We have established a library at Fredericktown, by the name of "The Universalian Library Society of Fredericktown and vicinity." Our success in this has exceeded the expectations of the most sanguine, for within four weeks we have sold more than thirty shares, and sent the money to New-York for books.[26]

In spite of much slander and neglect he persevered and in 1833 was cheered by the addition of several other ministers to the Universalist ranks. One of these was Rev. Jonathan Tracy, who wrote at this time:

> I have been travelling since the first of December last, in the counties of Huron, Lorain, Medina, Portage, Richland, and Wayne. I have preached about sixty-five times, having spoken in the following townships and villages: Norwalk, Bronson, Greenfield, New London, Brighton, Wellington, Huntington, Granger, Sullivan, Harrison, Westfield, Guilford, Medina, Copley, Wardsworth, Norton, Akron, Milton, Canaan, Jackson, and

> Ashland. My appointments have usually been well attended; profound attention has been given to the word spoken, and a spirit of inquiry, touching the doctrine of universal reconciliation, is evidently enlarging in this region.[27]

Gradually Universalists increased in numbers and organization. In 1846 the Akron pastor reported in these words:

> Our society and Sunday School are in a prosperous condition. Partialism is on the wane in this region, and during the past winter has been making some of its dying struggles. We have the largest congregation in Akron; and with all the efforts of Elder Barnard and Mr. Kinney against us, we still continue to enjoy increasing prosperity.[28]

CHAPTER IV

EARLY UNIVERSALISM IN SOUTHWESTERN OHIO

A STRIKING figure in the early days in Ohio and Indiana was Jonathan Kidwell. His parents moved west to Kentucky when that country was still a wilderness. Amid the rude surroundings of the frontier Jonathan was born in 1779, and here, with little or no educational opportunities, he developed to manhood. At the age of eighteen he began the work of a Methodist preacher, but seven years later he sought greater liberty among one of the new Christian sects. In two more years his growing mind had discarded orthodoxy, and for a time even religion itself. But, upon hearing of Universalism, he carefully reread his Bible, and soon became a Universalist. This faith he retained during the remainder of his life.

The location and extent of his early preaching as a Universalist is uncertain, but his work in Ohio probably began in the early 20's. In 1826 he moved to Wayne County, Indiana, and with this as a center, traveled over a circuit comprising seven counties in eastern Indiana and nine in western Ohio, preaching constantly, often in the face of much opposition and

even personal violence. In this section of Ohio to-day some of the strongest Universalist communities are to be found. "His was the voice of one crying out of the wilderness. He spoke as one having authority. He was clothed as simply as one of the old prophets —a red flannel round-about and jeans trousers in winter and home-made linen in summer. The people heard him, but only a few heard him gladly." [29]

In response to inquiries from the east, he thus described his work in 1829:

> My circuit embraces seven of the eastern counties of Indiana and nine of western Ohio. It is about three years since I commenced riding so extensively; and, in general, I go around the circuit once in a month. When I first formed this circuit, our number was estimated at 200; it would be a low estimate now to put it at 2000, and it is daily increasing. There are but few neighborhoods which have formed themselves in regular order. There are, however, several respectable societies. In the course of the ensuing summer, five Universalian Meeting Houses will go up on my circuit. There are now seven public Meeting Houses in which we have an equal right with others. There are ten local preachers on this circuit, and several preparing themselves for the ministry. There is also a Lutheran minister, Rev. Andrew Hinckle, of Germantown, Ohio, who believes and preaches the doctrine. He is a young man of the first class of talents, a Sabellian, and a believer in future limited punishment.[30]

Rev. Sebastian Streeter and Rev. Thomas Whittemore, eastern clergymen, visited Cincinnati about

1825 and preached there, probably in the old courthouse. A society of "Universalians" existed there at that time. Rev. J. C. Waldo came as their first pastor in 1828. Cincinnati soon became the headquarters for traveling clergymen and resident printers, whose missionary journeys and journals penetrated the surrounding counties. Kidwell's circuit and the Cincinnati circuits soon overlapped and formed a section of considerable area in which Universalist influence was strong.

About 1835 Rev. George Rogers, after having made a tour of the state during the preceding summer, returned with his family to Cincinnati to become the pastor of the church in that city. He is described as "a little man physically, but a great man intellectually and morally; his voice was feeble, but his words were weighty. He broke down a good constitution by hard labor, and died in the prime of life." [31]

At this time his worldly possessions consisted of a horse, a carriage, and one hundred dollars. He wrote of the situation in Cincinnati:

> Our place of worship, when I commenced my pastoral duties in Cincinnati, was the school-house . . . at the corner of Sixth and Vine Sts. It was usually well filled at our meetings, but it required no vast multitude to fill it. It was not long ere we purchased the property then owned by the Mechanics' Institute, at the price of six thousand six hundred dollars. . . . It was deemed a very cheap purchase, and it assuredly was an opportune one for us, for it put us at once into possession of a

> building which answered our purpose as a place of worship for several years.[32]

Mr. Rogers continued only briefly as the Cincinnati pastor as his real interests were in the itinerant work. His travels took him for a number of years through Ohio and neighboring states, preaching and taking subscriptions for the Star in the West. Concerning these labors he has left an interesting account.

Another factor in Universalism in southwestern Ohio was Rev. Daniel Parker, a Restorationist. Universalists of those days were usually of the "death and glory" type, holding that both sin and its consequences were confined to the present life. Those who believed in future punishment of a limited duration, as most Universalists now do, were then called Restorationists, from their assertion that only after this period of punishment would mankind be "restored" to holiness and happiness. In New England a schism resulted from this difference of opinion, but in Ohio matters seem to have gone more smoothly. The Restorationist Church of Cincinnati was on friendly terms with the Universalist Church, and Parker was a frequent visitor at Universalist gatherings.

A more eccentric type was Rev. Robert Smith. Rogers describes him:

> Here I met Robert Smith, a singular kind of a man, but of considerable ability. He deemed it wrong to pray in public, baptize, or partake of the eucharist.

> Some of his views being offensive to our people, he was often coldly treated. This offended him, and he subsequently joined the Reformers (Campbellites), prayed in public, ate bread and drank wine every Sabbath, and taught that immersion in water is a condition of salvation.[82]

These brief sketches of the leaders of the denomination in different sections of the state illustrate some of the types of men and women who made up the rank and file. Universalists not only differed from other sects, but among themselves there was diversity of thought and method.

CHAPTER V

TOURS IN OHIO BY UNIVERSALIST MINISTERS

As the old Northwest Territory began to be opened for settlement it drew to its borders not only the various classes of settlers already referred to, but the casual visitor as well. Hither came representatives of the clergy, combining in their journeys the opportunity to preach the Gospel with the quest for health, adventure, or sight-seeing. The accounts of their travels were often printed in the eastern periodicals and formed interesting reading for the more conservative or less fortunate friends who had to remain at home.

Mention has already been made of one of the earliest tours by Universalists in Ohio, that by Revs. Whittemore and Streeter to Cincinnati in 1825. As a result the former received a call to the pastorate in that city, but declined it. They also visited Gallipolis. About two years later Rev. T. Fisk made a similar trip, and recorded some of his experiences in writing. He went through Pennsylvania and Ohio to Kentucky and Indiana, and thus describes a part of the return:

I arrived at Cincinnati on Sunday; and high raised as my expectations were, respecting this "Western Emporium," they were more than realized. . . . In Cincinnati our friends are numerous and highly respectable, and are about to erect a place of public worship. Though they have been sorely buffeted by the enemies of God's grace; tho' they have been in peril among false brethren, yet there is a moral courage among them that laughs at difficulty and mocks at dangers, such as believers in this *licentious* doctrine have to encounter. . . .

In Hamilton, Dayton, Springfield, London, Columbus, Franklinton, Wooster, &c. I preached to large and attentive audiences; in each of which places a goodly number of subscribers were obtained for our "pernicious" paper.

Between London and Franklinton I attended a publick debate. Mr. A. Rains, of Chillicothe, (a young preacher of great promise of usefulness in the holy cause we have espoused) on the side of truth, the Bible, and common sense, and Mr. Shaw, of London, a Methodist preacher, in vindication of Satan's eternal kingdom, *creeds, and commandments of men.* And never in my life have I witnessed a more glorious triumph of the doctrine of Universal Benevolence over errour and craft, than on this occasion. . . .

In Cleaveland, where I preached two discourses on the Sabbath, it is not necessary to speak, as many of our numerous friends in that place are too well known abroad to render it necessary to mention that they are among the most respectable in the country.[33]

Rev. A. C. Thomas has recorded some of the incidents of his visit to Marietta in 1829:

On the 10th ult. being on a visit to this place, it was

thought proper by the friends of the truth, to appoint a meeting. Deeming it expedient to afford an opportunity to our opponents to disprove our sentiments, I visited the Calvinistic Pastor—invited—pressed—beseeched him and a fellow-limitarian clergyman who had a few days previous made a public attempt to put down Universalism—to attend the meeting—as an opportunity would be given for a reply to the sentiments advanced. They excused themselves, on the ground that they had appointed a meeting for that evening at a village a few miles distant. "You are not engaged this *afternoon,* I presume?" "No." "Then what will prevent your attendance at one discourse?" "I could not stand up while you were praying." "Well, sit till prayer is concluded." "I would not be in the house while you were praying." "Well, sir, you can remain in the yard till prayer is concluded." "I am bad enough without going to hear a Universalist."

With such like argument did these *faithful* shepherds of the flock evade approaching the *dangerous* heresy. With angry denunciations and fearful threatenings of eternal perdition—did one of these *meek* and *lowly* disciples of our Lord attempt to intimidate him who had kindly invited them to a public discussion of the important subject of salvation! So far from reciprocating the kind offices of friendship, that he refused to be called friend or brother—being, as he said, neither friend nor brother to an infidel! (Have we not all one Father?) He refused to give me his hand—imagining that thereby he would be bidding me God speed!

Despite, however, of his anathemas, three lectures were delivered to very respectable congregations—notwithstanding the brief notice given, and the fact that the meetings were held in the evening of Wednesday and the afternoon and evening of the day following. The clergymen are informed that we shall, God willing, come to see them again!

It was expected that a lecture would be delivered in Lancaster on Friday evening—but no place could be obtained. We presume that an open field or orchard can be had—and we shall, if life and health is spared —see to this matter ere long.[34]

Two preachers from New York state, Revs. Isaac Whitnall of Barre and Rev. Calvin Morton of Clarendon, together visited Ohio in 1831. The former wrote as follows:

Agreeably to notice given in your paper respecting my visit to Cuyahoga county, Ohio, I left home in a very poor state of health, on April 25th, accompanied by our Br. Calvin Morton, of Clarendon: arrived at Buffalo at 1 a.m., 26th. . . . On the 27th, we took the mail stage from Buffalo to Fredonia. Arrived there at 8 p.m.; pursued our journey day and night until we arrived at Cleaveland, on Friday, 29th, at 1 p.m. As we now had to leave the mail road, we took a hack at Cleaveland, and arrived at Br. Asher M. Coes', in Dover, Cuyahoga county, at 6 p.m. same day. From the time I left home, and during my stay with the brethren in that region, I was very feeble, and some part of the time unable to sit up. But, by the assistance of Br. E. C. Frost, one of your patrons and correspondents, I received some relief. I feel disposed to render gratitude to our divine Parent . . . that I was enabled . . . to bear up . . . and preach at all my regular Sabbath appointments. . . .

I found a goodly number of warm hearted and affectionate brethren, and some sisters, in the Abrahamic faith, who receive the word of truth gladly, most of them eastern people. I preached twelve discourses in the following towns: Olmstead, Dover, Ridgeville, and in the village of Cleaveland. The last named place has

a few of our friends, whom I shall ever remember with gratitude, especially Wileman White, one of your patrons. All my meetings were well attended, and the one at Ridgeville, Lorain county, thronged within and without the house. Br. Morton took part of the exercises two Sabbaths, and is now engaged to preach in that section, for eleven weeks, if his health admits. In the town of Olmstead they are about erecting a Union meeting-house of different denominations—the Universalists will own nearly one-half. A Mr. Olmstead, of Hartford, Ct., has contributed one hundred dollars. . . . I mention among our friends, the Stearns, (I believe five or six brothers), Cane, E. C. Frost, Ross, Hotchkiss, and others . . . also, in the township of Dover, Br. Asher M. Coe, and Br. Clisby. . . . I took my leave of the faithful brethren on the 22nd inst., arrived at Cleaveland at 8 a.m. on the 23rd; at 1 p.m. went on board the steam-boat Henry Clay, bound for Buffalo, where we arrived after a short passage of 24 hours—my health much improved.[35]

Rev. M. L. Wisner of Franklin, Michigan, has related his impressions in 1833 in some detail.

Having left home on Monday, April 28, I shaped my course for Cleaveland, Ohio; from there to Akron, thirty-seven miles south on the canal, where I published the glad tidings of a world's salvation from sin and corruption to holiness and incorruption, on Saturday evening and Sunday afternoon, to a respectable and attentive audience. While preaching, the tear of gratitude could be seen moistening the eye of the believer in the final emancipation of all God's intelligent creation. . . . From thence I prosecuted my journey to Columbus, where the light of the glorious gospel has not shown in splendor, but is completely obscured by the almost im-

penetrable darkness which the doctrine of endless wo, with its concomitant evils, has brought upon the mental horizon of that part of the Redeemer's heritage. Ten miles from Columbus I was welcomed to the house of Br. Rogers, an aged veteran in the cause, whose head is frosted o'er with age, where I arrived on Thursday, and on the Sunday following preached at Br. Walker's, where I became acquainted with Br. Jolly, an able minister of the spirit which giveth life. He has a circuit formed for the purpose of preaching the Gospel in the dark corners of the earth. He gave me a strong invitation to travel with him a few days through the different counties in the interior of the State. Br. Rogers offered me his horse, and we commenced our journey on Sunday afternoon. Pressing forward for the prize, having the assurance that we should win, we rode through mud and rain, (for the rain fell in abundance) for eight days on horseback; during which I preached the Gospel every day, and Br. Jolly occasionally, to a needy, but hospitable people. After a short respite, we returned to Mount Vernon (Knox county) and on Sunday held meeting in the Court-house. Br. Jolly dispensed the bread of life in the fore part of the day, to a large congregation; and with joy in my soul, I defended the cause of my Master in the evening, when it was calculated there were six hundred people present, listening, apparently, with heartfelt devotion to the glad tidings of salvation. We there gave each other the parting hand; likewise the same to many of our brethren of the Abrahamic faith—he bent his course to Belpre, and I to Parkman, Geauga county, to attend an Association, where I renewed a former acqaintance with Brs. J. M. Tracy and A. Sweet, and formed a new and intimate one with some of our worthy brethren in the ministry—Brs. Beels and N. Wardsworth, of Ohio, in particular; and Brs. Townsend and Tomlinson, of New York. If ever the love of almighty God to his needy children was felt, and his spiritual

presence enjoyed at an Association, I believe it was at Parkman. . . . I then returned to Middlebury, two miles distant from Akron, where I spent a few days in the society of my brethren and friends—held a meeting in the place—enjoyed much pleasure in their company, and truly can I say, they are liberal both in theory and practice, while they adorn the doctrine of God our Saviour by virtuous lives and consistent conversation.[36]

Another New Yorker, Rev. J. E. Holmes, of Fredonia, dwells at considerable length upon the incidents of his journey to the west, undertaken in 1834:

Monday, September 1, I left the vicinity of my labors of last year for an excursion in Ohio. I travelled up the Lake road; the thoroughfare for all who journey by land to the great West; delivering the message of the Gospel, according to previous arrangements, on different evenings, at Millcreek and Springfield, Pa., Ashtabula and Geneva, Ohio. Friday I called on Br. H. DeWoolf, who had only lately removed from Vermont to Madison. After spending an hour with him and his family, I proceeded south toward Chardon, the present residence of Br. Tracy, who is, for the time being, employed by the Geauga county society. The road to that place led me through the Ravine of the Grand River, skirted by high projecting banks and over-hanging cliffs, which formed a delightful contrast with the monotonous scenery of a smooth even road. I arrived in Chardon just in time to meet my appointment, and on Saturday returned to the Ridge road, at Chagrin, where I spent the Sunday. Journeying to this place I passed through Kirtland, the rendezvous of the Mormons. Here they are erecting their temple. . . .

Monday, September 8, I pursued my journey to Cleaveland—a flourishing town on the lake. . . . I passed on

to Olmstead, the residence of Br. Wardsworth, with whom I was happy to renew my acquaintance, and in whose family I was glad to forget my weariness after a severe day's ride. In this township the Universalists have a house of worship, but owing to the lateness of my arrival and the rain, I was prevented from holding a meeting with them. Tuesday we were joined by Br. Tracy and his companion, with whom I proceeded to Carlisle, where I preached to another society that was flourishing under the labors of Br. W. Wednesday Br. Tracy and myself, taking different routes, proceeded on our way, and after a day of alternate sunshine and rain, and bidding farewell to the last brilliant rays of the setting sun, thrown athwart the horizon, I arrived at Norwalk, and introduced myself to Br. Owen, and soon forgot the inconveniences and trials of the day in the hospitable and kind attention of him and his worthy family.

Thursday I proceeded to Peru, the residence of Br. Davis, who labors statedly in Huron county. Him I found in a reduced state of health. . . . Saturday following commenced the session of the Richland Association, at the above named place. There I had the pleasure of forming an acquaintance with Brs. Kidwell, Rogers, Jolly, and Strong, preachers whom I had not seen before, also Brs. Brown and Doolittle, who had publicly vindicated the doctrine of impartial grace. Br. B. received the fellowship of the Association, and expects to devote himself entirely to the work of the ministry. We had a joyous meeting. Three of the six discourses on the occasion were delivered in a barn, fitted up for the purpose: there being no house in the place of sufficient dimensions for our accommodation. . . .

On Wednesday, September 17, proceeded south to attend the session of the Western Union Convention. Found a friendly welcome at Br. Ayres in Truxville,

where I delivered a message in the evening, and was joined by Brs. Davis and Wardsworth, with their companions. Thursday we passed onward, through a beautiful country, where peace and plenty seemed to smile, to Lexington, where we were kindly received, and joined by Brs. Kidwell and Rogers. Here the Universalist society has a house completely enclosed, and are prospering under the labors of Br. Strong. In this house I was permitted to raise my voice in vindication of God's goodness and love; and, assisted by the brethren present, we had a joyful, and I trust a profitable time. Friday we proceeded to Mt. Vernon, the place for holding the Convention. Here we found many friends, who were unsparing in their efforts to make our stay agreeable and pleasant. I, with others, was cordially received at Br. Burr's. . . .

The most important business before the Convention related to the new Seminary now being built a Philomath, Indiana. . . . A large concourse of people assembled to mingle in the exercises of devotion, and to hear the word of truth, "the Gospel of our salvation." The Presbyterians, with commendable liberality, opened their church for our accommodation, Friday evening and Saturday; and on Sunday the large and commodious court house was appropriated to our use, and filled to overflowing. Monday, with reluctance, bidding adieu to the brethren and friends, in company with Br. Strong, I returned to Frederic, to attend an evening appointment. Here, in the midst of a flourishing town, a house is in progress, to be dedicated to the one God and Father of all, and to be appointed to the promulgation of his boundless and ceaseless love. . . . Proceeded to Monroe, where I lectured on Friday evening, and, after visiting Milan, repaired to Norwalk, to fill my appointment on Sunday. Here Br. Davis labors one-fourth of the time to great acceptance. Tuesday following, I proceeded towards New-London, according to previous arrange-

ments, to attend the Conference. This day I journeyed through a region but partially settled. Arriving at New-London I again joined Brs. Davis and Wardsworth, and with them and a respectable concourse of people, assembled on Wednesday and Thursday, to render thanks to God for his goodness and mercy. On Friday, in company with Br. Sage, I was conducted to Huntington, Lorain county. . . .

Monday, October 6, I directed my course toward home, and . . . arrived safe among my friends on the 18th, having been absent seven weeks; travelled more than six hundred miles, and preaching thirty-one discourses.[37]

The Rev. George Rogers, to whom reference has been made in the preceding chapter, was an itinerant whose field included the whole of the west as it was then known. He first entered Ohio from Pennsylvania about 1834, visiting Zanesville, McConnelsville, Watertown, Marietta, Belpre, Cincinnati, Fayetteville, Hillsboro, Chillicothe, Lancaster, Somerset, Zanesville (a second time), Martinsburg, Newark, Mt. Vernon, Fredericktown, Mansfield, Peru, Huron, and thence to Buffalo. While en route he wrote:

I have now been in Ohio twenty-three days, during which I have travelled eighty miles by stage, seventy on horseback, three hundred by steam-boat, and I have preached twenty-five sermons, besides a funeral discourse. In whatever city or large town I visit, I hold a protracted meeting: thus fighting error with its own weapons. I am so accustomed to being opposed or questioned in my public meetings, that the circumstance does not move a hair of my head in surprise or excitement.[38]

He also describes his reception in Zanesville:

> Zanesville, Ohio, is pleasantly situated on the Muskingum river, sixty miles above its confluence; it is a place of a pretty brisk business, and contains six thousand inhabitants. Owing, I suppose, to the mere circumstance of my being from *afar off*, my meetings were much larger than any previously held in the place, by abler and worthier brethren. I preached six successive evenings, beginning without a solitary female hearer, and ending with eighty or ninety; the male part of the audience also increasing with each lecture, till the house was entirely too small for our purpose, and I certainly never addressed an audience which listened with a more silent and respectful interest. As might be expected, bigotry did not rest easy under this state of things; handbills were posted on the market house and corners of the streets, warning the good citizens against the *deceiver*, and kindly calling on them to "drive him out of town as they did at Pittsburg," &c.[38]

Rev. Erasmus Manford was another itinerant who identified himself with "the West" rather than with any one locality:

> About 1835 he crossed the Alleghenies at Pittsburg. "Preached in many places in the Western Reserve, generally had large congregations, and found many devoted believers in the Great Salvation. A large portion of the population of the Reserve were from the Eastern states, and they brought . . . liberal religious sentiments with them."
>
> He preached in Ashtabula, Wellsville, Wheeling, Steubenville, Marietta, Chillicothe, Bainbridge. Here "one minister treated me very kindly, and assisted sev-

eral times in the services, but another was boiling over with rage, but he heard me through. At the close of the second discourse, he jumped to his feet, and told the people that the speaker believed in no hell or devil, and for my part (he added) I would as soon deny that there is a God or a heaven."

"I went to Cincinnati by stage, and oh, what roads! There were no railroads then, not even turnpikes. It was mud, mud, mud, nothing but mud; stiff, black, deep mud. I forget how many times the stage broke down, how many horses were killed, or how many times all hands had to get out into the ocean of mud, and pry the stage out of the mud."

After a trip to the south he returned to Ohio and preached in Cincinnati, Mount Healthy, Hamilton, Oxford, Middletown, and then proceeded to Dayton. "Having reference to no one, I called on the sheriff, and engaged the court-house for the next day—Sunday. Wrote some notices of the proposed meeting, and while putting them up in different parts of the town, a gentleman introduced himself, who proved to be the mayor of the city. He kindly informed me of a man of my faith, on whom I called, and was received with a hearty welcome. I delivered two discourses on Sunday." He remained three months and organized a society and a choir; he received $100.

After a trip to Chicago, he again returned to Ohio on horseback and lectured in Mason on temperance, and preached near Edwardsville. "General Baldwin resided near there—a reliable friend of liberal principles. He was an intelligent and influential man, and devoted to our cause. He was one of the first to make an effort to establish Universalism in Southern Ohio. Although a layman he often spoke in public in its defense. Subsequently he moved to Illinois; but he carried his religion and zeal with him."

He spoke in Columbus, McConnelsville, and Marietta,

and Belpre. In Marietta "I was urged to remain . . . , and the society offered me five hundred dollars per year, a liberal salary for the times, but I declined.[31]

Occasionally a layman would outline his travels to some denominational magazine, as in this communication from one who signs himself "Cosmopolite":

> My stay in Cleveland was short. Having finished my business on Monday following my arrival before night, and no stage for Wooster, on the direct route through Ohio, until next morning, concluded to take the Canal Packet at 4 o'clock for Akron, which, though a little out of my way, would bring me nearer to Wooster in the morning than I could otherwise be. I was induced to this course in part by a wish to see Akron, which was said to be a flourishing place, and where I had been told Universalism was prospering finely, the society there having the best house of worship in the place, and containing among its members a large portion of the most respectable citizens. The trip in the Canal Boat, during the evening of the day was highly interesting. The route lay along the Cuyahoga River, mostly through rather low and uncultivated woodlands. The full moon rose and gliding quietly along, behind the tops of the trees and the small passing clouds, reflected her borrowed light on all around. . . . I traversed the deck of the boat till a late hour, contemplating and admiring the wonderful works of God; and I could not forbear reflecting, how is it possible for any rational being, in view of all these things, to give way to a single moment to the idea that He is a partial, yea, a cruel and vindictive Being? That He has brought into existence myriads of sensitive, yet helpless creatures, knowing that they must be doomed to everlasting wo! Away with the impious thought!

On turning out in the morning, I found that we were near the lower end of the village of Akron, and there being some twelve or fifteen locks to pass, and another boat having just entered the first, which would subject ours to double time or near it in getting through, I concluded to accompany another passenger on a walk of about a mile up to the "Summit House" . . . where I supposed we could have time to get breakfast and take a view of the place, before the stage would start for Wooster. But I was doomed to disappointment in my calculations, from a want of a knowledge of the situation and localities of the place, for in walking up the tow-path, I passed by the lower and most flourishing of the two villages, without getting a view of it as I passed along, and found myself at the upper village when at the "Summit House." . . . Here I had not remained long, when the landlord came and informed me that the Wooster stage was in waiting, and directed my attention to a sort of Jersey built waggon, hung on stiff wooden springs. . . . I must take my seat in this vehicle, and ride in it during the whole of a very hot day, over a rough, hilly road. . . . My trip . . . was, as I had anticipated, rather fatiguing, and to add to the unpleasantness of my situation, a loaferish fellow took a seat by my side, in the after part of the day, who perhaps had not, for the previous month, ceased to keep his skin well filled with the ardent.[39]

It must not be imagined that all early Universalist ministers were of attractive personality. An intimate picture of an unknown preacher is given us by a chance acquaintance of his:

I was much entertained, as we rode, by a queer character who very soon entered into conversation with me,

choosing me, I confess, because he sat facing me; and conversation seemed a necessity with him. He was a minister, I was soon to learn, of the Universalist denomination, but of an altogether different type from the gentleman I had met on the boat, and by whose conversation I had been so greatly edified. This gentleman was stout and slightly bald; his stock was awry; his clothes in need of brushing; he talked in a loud complaining voice; his theme partly the merits of a Brother Moore whom he had recently heard discourse, and partly his disappointment over a journey he had recently taken into Illinois. Brother Moore, he informed us, "is one of the brightest stars in the firmament of our race, and will soon throw the coruscant beauties of an intelligent mind upon the visions of listening multitudes. He is about 21 years old," he continued so persistently that any other conversation was impossible, "of wealthy and highly respectable parentage, and is now under the educational care of the learned, pious, and devoted E. S. Wiley."

We had but left the miserable dinner at a more miserable inn, when this minister burst forth upon the fondness of many preachers for food. "What goeth into the mouths of too many of our preachers," he exclaimed, "are the things which defile the man; for some are such high eaters that they are continually laboring under dyspepsias and other diseases of a melancholic and hypochondriacal nature. If they would add to their faith a little more temperance, they would become healthier men, better preachers, and be less plagued with gloom and despondence of mind. Show me a man who crowds into the narrow confines of a small stomach a little of everything (and some are in the habit of filling themselves from the four quarters of the globe), pork, beef, fowl, fish, potatoes, milk, tea, coffee, rice, etc., and I will show you one whose habits will inevitably engender disease, becloud and obscure

his mind, and render him unfit for strong mental exercises. We seldom see hearty eaters of pork rise to eminence in anything but muscular force."

As I had observed, at the miserable tavern at which he had just dined, that this worthy man had partaken largely of the fried pickled pork, the greasy potatoes, and the wretched coffee, I could not forbear a smile, which he failed to observe because of his self-absorption. He continued to dwell upon his troubles, no doubt enhanced by this time by the weight of the pork, and to recite at length the story of his journey into Illinois to hold a meeting, which he said "was completely blotted out" by the appearance in the town, on that same day, of one of the candidates for the United States presidence. "He, with his attendants," said he spitefully, "was so much more popular with the people of Fairfield than Jesus Christ and His apostles that the latter did not once seem to be thought of by either saint or sinner. . . . I . . . could not divine why so great a stir was made because a fellow man was passing. My meeting was completely blotted out. I had a similar experience in Dayton, where I had an appointment at candlelight. Forty or fifty thousand people on the street, all gaping to hear political speeches—the streets filled with an almost impassible electioneering apparatus—I did not even stop, but returned home to remain until this madness is over." [39a]

As a concluding example of the Universalist travel sketch, the following will serve. It is from the pen of Rev. W. S. Balch in 1843:

A night and a day's ride from Cumberland over the Alleghenies brought us to Wheeling, where we lodged. Having received a request from Br. Gurley to hasten

my speed as fast as possible, and the water being low, I took stage for Cincinnati at 7, Friday morning, Aug. 11. My friend took the steamboat. After a ride, not very unpleasant, of two days and two nights, I reached Cincinnati at half past 9 Sunday morning, just in season to attend the dedication of the new church. As you may suppose, my body was very much fatigued, but, singular as it may seem, my health was greatly improved. This jolting and jostling at a rapid rate through this uneven world, is far less injurious to the health . . . than the confinement and sameness of a sedentary life. . . .

It is singular with what readiness a strong attachment is engendered in the bosoms of fellow-passengers in a stage coach. We may travel on railroads or in steamboats, for days together, and be strangers still. But an hour's *contact* in a stage makes us feel as though we had been acquainted for years. . . .

For a considerable part of my ride from Wheeling I was disappointed with the appearance of the country. It did not come near up to the flourishing descriptions I have heard of the famous "Valley of the Ohio." Some portions however excelled my expectations. . . . Nothing can surpass the agricultural beauty of some parts of this State. The villages lack the neatness and thrift which characterizes our Eastern towns. Taverns and whisky are too plenty—school-houses and churches too scarce. . . .

We had quite an interesting time here (Cincinnati) yesterday. The new Universalist Church, which by the way is a very large and handsome building, was solemnly dedicated to the service of the Most High God in the forenoon. In the afternoon, in addition to the regular services, the communion of the Lord's Supper was celebrated. An unusually large number of brethren and sisters participated in the solemn rite. In the evening solemn ordination was conferred upon a brother who

has for some time been laboring in the work of the ministry. Altogether it was a very happy and profitable day, and, though excessively fatigued by my journey, I enjoyed it very much.

There is a lively zeal and warm-heartedness among our friends in this city, which promised much for the prosperity of our cause. But a prudent and gentle hand is needed to guide them in the way of success. The character of our denomination in this section of our country is not yet formed, and it is exceedingly important that it should be well and truly developed. Public feeling here, as everywhere, is rapidly tending toward liberality, and religious sentiments are in a transition state. It is essential to the triumph of truth and goodness, that the liberal should be firmly represented. Every effort is made by partialism to hold dominion over the popular mind. Its grasp has been broken, but deliverance has not fully come.[40]

CHAPTER VI

THEOLOGY OF OHIO UNIVERSALISTS

This study concerns itself with the history of the *organization* rather than the *doctrine* of Universalists. But in passing it may be well to state briefly the general characteristics of the denominational thought. Theologically Universalism was a reaction against the limitarianism or partialism of popular Christianity. It also opposed the excessive emotionalism of the old-time revival with a calmer and more permanent enthusiasm. It insisted that Christianity is capable of being understood by the reason and that it must be expressed in ethical relations. Positively it taught that God was the Father, and Jesus the Saviour, of *all* mankind, and that sin would be so surely punished as to cause men to turn from the evil to the good and that the goal of history is the salvation of all. The Bible was at first regarded from the customary point of view of the days before the rise of modern criticism.

With general agreement upon such matters as these there was nevertheless considerable variation upon other questions. Sargent and Smith have

already been mentioned as holding unusual views. The privilege of individual opinion has usually been frankly accorded to both clergy and laity.

Among Universalists of Ohio, as elsewhere, there have been both unitarians and trinitarians. But the weight of opinion has seemingly inclined toward the unitarian view. Sargent and followers, Kidwell and his, were of this type, and their views were impressed upon those of later years.

As has been stated above, the question of punishment in the future life was, in the early days, one for controversy, dividing the denomination into groups. Those called Universalists were usually unitarians and believed in no future punishment; those called Restorationists were usually trinitarians and taught limited future punishment. Concerning the prevalence of these views we have two bits of testimony, the first from a Mr. R. of Cincinnati, and the other from Kidwell:

> Mr. R. is thoroughly acquainted with all the Universalists in every section of this country. He tells me *all,* with a few exceptions, are Unitarian Universalists. It is the fact in this city. The Restorationists he says are comparatively nothing.
>
> There is but one preacher within my acquaintance, calling himself a Universalist, who believes in future punishment, and there are but few private individuals. This preacher is the Rev. Daniel Parker.[41]

At the present time, however, it is probable that the

greater part of the denomination combine a unitarian attitude concerning God with a belief in future limited punishment.

There arose differences of opinion concerning the Bible even in the early days. Most of the Universalists of that period supposed that the entire Pentateuch was written by Moses, and that, unless one accepted all the miracles of both testaments, one could not deserve the name of Christian. Kidwell and his friends held much more liberal and advanced views on these matters, arguing that the Christian religion was independent of such superstitions. In 1843 Kidwell published a book called "The Alpha and Omega," which outlined his views of the Pentateuch and of Revelation. The preface to the Alpha states:

> Those who attack popular opinions, especially religious opinions, however false, must expect to call down the pious scorn and maledictions of popular censure, as well as the contempt of religious bigots. Being well apprised of this fact my mind was well prepared for all the contumely, which ignorance, bigotry, and superstition could invent. But the love of truth has always inspired me with an unconquerable determination to defend truth wherever it may be found. Having long been of the opinion that many of the marvellous tales and dogmas of the Jewish pentateuch contradict reason and nature, I have not hesitated to declare my honest convictions on the subject. And it is my honest opinion that thousands of the Christian community privately entertain the same opinion, but remain silent for fear of being called *skeptics* or *infidels*. This I know to be

> the truth with many of my Universalist brethren who have acknowledged the fact to me by word of mouth and letter, but do not wish their names to go before the public for the above reason.[42]

Kidwell was about fifty-five years of age when the controversy began, and his younger, although intellectually less able, opponents gradually weakened his leadership until, at his death, the more conventional views concerning the Bible had become victorious. How this debate was regarded by eastern Universalists and how it reacted against Kidwell is suggested by two references to him. In describing the session of the General Convention of the Western States in 1835 (before the controversy had begun), Rev. L. L. Sadler writes:

> Among others assembled was Father Kidwell, whose praise is in all the churches. Happy indeed was I to meet with this faithful veteran of Israel, who has so long stood as one of the outer posts of our bulwarks of the western frontier. He is all I had anticipated of him. In one word, what father Ballou is to the eastern States, father Kidwell is to the western. For many years he has devoted himself to the cause of godly, impartial, and triumphant grace in this region of country: and no man's labors could be more duly appreciated and blessed. His name and his virtues will be embalmed in the affections of his acquaintance, and future generations will recount his deeds with gratitude, and pronounce him blessed. . . . With all his devotedness to the public good, he has witnessed grievous trials and perils amid false brethren, who have attempted to de-

> range his business, and transfix his character, and injure the Institution of his own creating.

Twelve years later Rev. Dolphus Skinner, an eastern editor, classes Kidwell with Parker of Boston and Prince of Danvers, and also with Paine, Voltaire, etc. He says of him:

> His influence is entirely limited to the West, and does not there extend beyond a narrow circle of kindred spirits, who, like himself, have large combativeness, little learning, little reverence, a great deal more of anti-orthodoxy than of Universalism, and quite as much skepticism as of either.

The development of modern Biblical criticism and the rise of modern natural science has caused a shifting of opinion. Not the details perhaps, but certainly the major propositions of Kidwell's position have proved prophetic of what was to become the denominational teaching, for to-day Universalists insist not that the Bible *is,* but that it *contains,* a revelation, and, although many individuals accept the miracles, many reject them. In any case such matters are regarded as non-essential.

This poem by one whose girlhood was spent in an Ohio Universalist home, namely Alice Cary, gives expression to the theology with which she was nurtured:

> I hold that Christian grace abounds
> Where charity is seen; that when
> We climb to heaven, 'tis on rounds
> Of love to men.

I hold all else, named piety,
A selfish scheme, a vain pretence;
Where centre is not—can there be
Circumference?

This I moreover hold, and dare
Affirm where'er my rhyme may go,—
Whatever things be sweet or fair,
Love makes them so.

Whether it be the lullabies
That charm to rest the nursling bird,
Or the sweet confidence of sighs
And blushes, made without a word.

Whether the dazzling and flush
Of softly sumptuous garden bowers,
Or by some cabin door, a bush
Of ragged flowers.

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That makes us saints: we judge the tree
By what it bears.

And when a man can live apart
From works, on theologic trust,
I know the blood about his heart
Is dry as dust.

CHAPTER VII

UNIVERSALISTS AND OTHER SECTS

From what has been said in the first chapter concerning the general religious conditions in Ohio and the mutual jealousy and debate which actuated those days, it is but to be expected that we should find Universalists behaving very much as did their neighbors. The news of the conversion of an orthodox minister to the more liberal faith was copied with rejoicing throughout the denominational press. A frank and open warfare was declared upon the more conservative sects of Protestantism. But, so far as the Universalists were concerned, the aim was not so much to secure members, money, or organization, as to win the general acceptance of their teachings by those of all sects.

A number of Newlight preachers on the Western Reserve accepted Universalism.[43] This was hailed as a sure evidence of the favor of God and the progress of truth. But sometimes the process went in the opposite direction.

Rev. Ebenezer Williams and Aylot Rains preached for

> the Universalists on Sunday and the next morning went to Sandy Lake and immersed each other and entered the Disciple ministry. For some time Mr. Williams seemed to be undecided what to do, join the Mormons or the Disciples, and Mr. Rains was regarded with some suspicion by his new associates, who looked upon him as merely an immersed Universalist. . . . It was difficult for the Brimfield friends to reconcile the conduct of Williams and Rains with moral right. They received Universalist money on Sunday when they had determined to desert on Monday.[22]

There were not less than six Universalists who went over to the Disciple ministry about this time (1828). In explanation of their conduct Rains wrote:

> Those Universalists, with whom I have been acquainted, with the exception of a few individuals, are destitute of all religious energy, and in fact of everything else necessary to the advancement of the religion of Jesus Christ among men. . . . I preached to them in the proper Universalist way, until my constitution was impaired, but their condition is not any better.

To which the editor replied:

> They (the readers) well know, and deplore the fact, that many of our western preachers have not acted up to the spirit of the holy religion they professed; but have degraded and disgraced the cause, and finally abandoned it, while, through their neglect and abuse, it was bleeding at every pore.[44]

The petty nature of the criticisms hurled back and

forth is illustrated in these references to Robert Smith. Of course the opponents of Universalism made much of his renunciation of that faith:

> Instead of taking the time and trouble to copy out of the Bible *his proof-texts,* he cut out, with a pair of scissors, such portions as he desired to quote, and pasted them on blank cards procured for that special purpose. In this way he would destroy a dozen of Bibles and New Testaments in a week. . . . Surely, no man, who had a proper reverence for the word of God would treat it in this manner. . . .
>
> In the fall of 1850, I was appointed . . . in the Kentucky conference. At my third quarterly meeting for London circuit, in Laurel county, a *wilderness region,* I noticed quite a familiar countenance in my congregation. (This turned out to be Smith who, in speaking of former days in Ohio, said) "I have changed my course of life since then, and *retired* to this new country to live." I was also informed that he had not lived long in that region, and that, since his arrival among them, he had kept himself hidden, as much as possible, from public view.[45]

Arguments, both public and private, held the popular attention. The young ladies of Marietta were urged by a revivalist to avoid the Universalist young men, whereupon one of them replied that there was "not a decent young man in Marietta who is not a Universalist." A Methodist preacher relates the following amusing illustration of theological give and take in every-day life:

> On Owl creek there lived a Universalist, who like the most of them, was full of controversy; and to hear

him talk, one would imagine that he considered himself able to overturn all orthodoxy, and even "wiser than seven men who could render a reason." He always came to our meetings, and invariably pressed me to go home with him. I was considerably annoyed by the fellow, and one day, for the purpose of getting rid of him, agreed to accompany him home. He was a real backwoods hunter, rough and uncouth in his manners. He lived about four miles from the appointment, and we started through the woods, travelling, part of the time a cow path. When we arrived at his cabin, which was situate in a corn-patch, and only about sixteen feet square, I said to him, "Bill, what shall I do with my horse?" "Tie him to the fence," he replied. "Well, but what shall I give him to eat?" "Feed him with cut-up corn," said he. It was too late to retreat, so I went into the cabin, and his wife prepared some venison in backwoods fashion, and we partook of our supper. As soon as we had finished our repast, Bill got down his old Bible and said, "Now I have got you, and you will be obliged to argue with me on the subject of religion. I have been waiting for a long time to have a controversy with you." "No," said I, "Bill, you have not a sufficient amount of sense to hold an argument on any religious subject. You brought me here as a Methodist preacher, and I must instruct you and your family; so call in your children and we will have prayers." Notwithstanding all his excuses and pleadings I insisted upon the course I had adopted, and his wife and children were called in, and I read the scriptures, explained, and applied the truth to all, and then prayed to God for their salvation.[46]

But not all the contests were so easily won. The same author states that "in almost all the towns, Calvinism and Universalism had intrenched them-

selves."[47] And another Methodist describes his adversaries with the assertion that "the Universalists and Campbellites became by the ratio of our zeal the more offensive and opposing, as they generally do. And there were a few others who ought to have been ashamed of their conduct, but God will judge them."[48]

A typical argument is found in a conversation reported in this case by a Universalist:

> A young gentleman in Oxford, who has lately renounced Presbyterianism and embraced the gospel, or good tidings of salvation, was waited on by a Presbyterian deacon, with a view to converting him back to the faith of a devil, an angry God, and Pluto's hell; among other orthodox reasons, he declared that the Universalist church in Oxford would be the means of sending more souls to hell, than Mr. Little (the Presbyterian minister) would *save*. . . . This grave deacon in the first place told the young gentleman that he had been deluded into the belief in Universalism by his father: but this would not do; his father was a good Baptist. Well, then he had been to hear some of the wicked Universalists or read their books. Here again the prophet was deceived. If you wish to know the truth, said the young convert, it was Mr. Little and no other man, that made me a Universalist. This was strange news to the man of wisdom. How could this be? Why, said the young gentleman, his doctrine was so absurd and contradictory, it set me to reading the Bible, and I saw it taught Universalism. So it appears that if Universalism leads to hell, Mr. L. instead of *saving* this young man's soul, *has sent it to hell.*[49]

A similar incident is pictured from the orthodox

standpoint, in which a Captain ——, living in the southwestern corner of the state, is represented as despondent and contemplating suicide:

> Through a young man that boarded with him he had heard something about the doctrine of Universalism: it pleased him well, and all he needed now was to bring himself fully to believe it. The lesson was a difficult one to learn. At that period no Universalist had ever preached in the place, and but few of the citizens knew anything about their doctrines. This, however, was not long after Messrs. Kidwell & Waldo had commenced the publication, in Cincinnati, of a periodical advocating the peculiar views of that deluded sect. . . . He succeeded in procuring the services of one of the editors; but I do not recollect which of them it was that came home with him. It was publicly announced that he would preach in the old frame schoolhouse, in the lower part of the town, on Main-street. . . . The object of the speaker was to show that Jesus Christ would destroy all "partialism," or the doctrines taught by the orthodox churches, and that he would finally raise all mankind to a state of holiness and happiness in the world to come. He . . . urged his congregation—which consisted only of about a dozen persons—to embrace the doctrine of universal salvation, and give up all unnecessary anxiety about the great future.[50]

The narrator of this anecdote adds that the Captain eventually killed himself, and he naturally connects this unhappy fate with the dangerous heresy of Universalism.

Public debates occurred frequently. They often

continued over a period of several days and attracted large throngs of people.[50a]

In 1838 Rev. Robert Smith, a Universalist preacher, living in Mason, Warren county, Ohio, preached every four weeks in the town of New Richmond, Clermont county, Ohio. He frequently, at the close of his sermons, challenged any orthodox minister to meet him in debate. Finally, Rev. Mr. Atmore, of the Methodist Episcopal Church, residing within about three miles of that place, accepted the challenge.

(Atmore retired in the middle of the debate, accusing Smith of ungentlemanly bearing towards him. Smith construed this into a victory for himself. The Methodists put forward a layman, David Fisher. At a later date Fisher and Smith debated.)

The debate was held in the Methodist Episcopal Church, which was crowded to its utmost capacity during the whole of the controversy. Mr. Smith had not such a smooth road to travel as he expected. He soon found out that his opponent was a . . . most formidable controversialist. . . .

On the afternoon of the second day, our attention was diverted from the debaters, by a strange request of the Rev. D. Parker, who resides a short distance above the town of New Richmond. He asked permission of the moderators to preach a sermon on that evening, containing his peculiar views. He then remarked, as he occupied *"middle-ground"* between the present disputants, he thought the audience ought to hear him.

(Gaddis wished to debate him but P. replied that "he had lost all taste and desire for public controversy. By vote of the congregation he preached "at early candle-light." The debate concluded the next day. Fisher pleaded with Smith to renounce his false system and embrace the only way of salvation.)

> I think Mr. Smith was then powerfully convicted by the spirit of God. . . . Not long afterward (he) . . . renounced Universalism, and is now a minister among the Campbellite Baptists.[51]

Some of these discussions were not confined to force of argument, as these illustrations show:

> Shortly after this, a Mr. Eaton, a Universalist preacher, who had flourished for a season in Newark and Hebron, etc., came to Somerset, and occupied the court-house in his fulminations against all orthodoxy, and especially against the Methodists, etc.
>
> On a certain evening when we were returning from service in the Methodist church, during our revival, we glanced into the court-house, between ten and eleven o'clock in the evening. Some one of our friends told Mr. E. that Mr. C. was present and wished to make a few remarks. On this, the champion in the judges' bench called us out. . . . Speak we must, or back right off. Well, we chose the first. We addressed the preacher in particular, and the rest of mankind inferentially. The Universalists began to halloo, "Time's out! time's out!" We replied that no particular time was set on the present occasion. Some few of them pulled off their coats and shouted, "Pull him down, pull him down!" About a dozen of females were in the court-house when we first entered it, but these soon dispersed, leaving the balance to do the best they could. While we were addressing the audience, every one, that we noticed, was on his feet. Now when these creatures had taken off their coats, they pressed through the crowd to take us down, as they cried. . . . We were so engaged in thundering at Universalism, that we paid no attention to our enraged brothers, till one of them came nearly up to us, but close to our feet stood one of our

neighbors, . . . who . . . said to them, "If you take another step, I will send you to the place you affect not to believe in." [52]

A certain Universalist preacher, by the name of Streeter, came on from the east, and stopped in Lancaster. I was informed, afterward, that he was a backslidden Methodist preacher. He commenced a violent attack on the Methodist Church. M'Mehan encountered him and put him to silence. They held a public debate in the court-house, and M'Mehan evidently gained the victory. Yet the enemies and schismatics took sides with Streeter, and many long and angry debates ensued. When M'Mehan came round again, he preached in the court-house to a crowded assembly. After meeting, as he was retiring, he was met by a certain Colonel, who gave him some very insulting language. Unfortunately, M'Mehan became angry. A certain Dr. Smith, standing by, cried out, at the top of his voice, "Smite him, Johnny, in the name of the Lord, for he richly deserves it." Johnny laid hands on the Colonel, but did not strike him. I am obliged to say, that this controversy did not redound to the glory of God, or the benefit of Methodism.[53]

But in spite of occasional violence, the arguments were frequently carried on without malice or bitterness, and by many were considered the fairest and most honest method of doctrinal teaching. Who gained the victory in these debates? Each side claims to have won.[54] Yet it is worth while to note that Universalists were ever ready to take the offensive, that through these debates they made many converts, and that the old unmodified position of their opponents is seldom openly advocated to-day.

At any rate the orthodox forces were more or less alarmed. The following paragraph is based upon an article in an orthodox publication, *The Home Missionary,* for January 1844:

> The talent and money of the East, and the men of great names, are sent there (to the Mississippi Valley) to indoctrinate the people in their various creeds. To stimulate to greater activity, to create a greater energy, and to establish a wider influence, the cry not long ago was raised that the Catholics were overrunning the great West. . . . The cry of the alarmists is now changed, and Universalists are the enemies which are to be ruthlessly driven from the land. The war of extermination is already beginning to rage; and the East is loudly called upon to rise, arm, and send out recruits to join the embattling legions, and help to extirpate an error so dangerous and licentious as the doctrine of God's universal goodness, mercy, and salvation.[55]

The situation at Fredericktown a few years earlier is described in a letter signed by William M. Allen:

> Much excitement prevails in our county among religionists. The whole camp of orthodoxy appears much alarmed at the rapid strides of Universalism. Scarcely a Limitarian priest can speak, or give an exhortation, without fighting the doctrine of God's impartial grace. "What is to be done?" says one. "Oh I don't know brother, but we *must do something*—I trink we had better get Mr. H. or some one to debate with this Davis, and then all will be convinced that he is wrong." "I fear not brother; I think this will only agitate the question more and more, and the less we agitate it the better;

but what is best to do, I know not." This is a fair sample of the colloquies a bystander may hear through the county.[56]

At about the same time Eaton was having its excitement:

> There has been a seven days' meeting recently got up in this vicinity by the Presbyterians, for the express purpose of converting the *poor Universalists* of this place. Great efforts were made by the divines on that occasion to effect a revival, as they term it. That revivals (in the orthodox sense of the term) have ever yet in any one instance terminated with good, is for me to learn. It must be well known to the world that *children* are not calculated to repel the attacks made upon them by a professed minister of the Gospel, who comes down upon them with the shafts of vengeance. By taking such advantages and resorting to other means equally undue, they have frightened and brought over to their hell-fire system, three or four children. I attended church quite steadily through most of the meeting; and I must say that there was not a sermon preached that represented God as a good being; but on the contrary, he has invariably been pictured as the most malicious, partial and unjust being imaginable. Hell was uncapped, the miseries of the damned set forth to view, God's vengeance invoked, &c., &c.[57]

Sometimes the conflict took a form which was not only ethically questionable, but illegal as well. As late as 1889 Rev. J. F. Rice was attacked by a small mob in a private home at Clyde. An incident which occurred about 1835 is also typical:

> When the Convention was adjourned to Ashland, it was expected that the Methodist meeting-house would be obtained for our accommodation, as the Universalists had contributed considerable to its erection, with the *express stipulation,* that it should be free for the occupancy of any and every denomination of Christians, when not wanted by the Methodists. But lo! when the request was made for its use, for the accommodation of the Convention, it was denied on the ground, that the *Universalists were not a denomination of Christians!* . . . They undoubtedly thought their denial would prevent the session of the Convention in the place. But God put it into the heart of Br. Whiting, a citizen of the place, to build, instantaneously, a house, that should answer as a temporary temple of worship . . . and had it in readiness for our reception on our arrival.[58]

Again the aid of the law would be invoked by one side or the other. The first of the following illustrations of such action is found in a letter written by a resident of Raymond, Union county, in 1843, and the second is reported by Kidwell as having happened in 1830:

> A circumstance has recently occurred with our Methodist brethren here, which I will mention. Rev. Mr. Pryer, one of their circuit preachers, when last here, lectured on the second coming of Christ, (he is a Millerite by the way) when Mr. Griffen, a very respectable and intelligent gentleman of this place, had the audacity to *take notes* while he was preaching! This so frustrated the reverend gentleman that he *commanded* him to desist, alleging that it disturbed him, &c. Mr. Griffen, believing in "free discussion," and, I suppose,

thought that any man who is conscious of preaching the *truth,* ought not to be disturbed by what is common practice the world over, continued to use his pencil and note down the heads of Mr. Pryer's discourse. Well, the reverend gentleman was so exasperated that, on his return to Richwood, he gets out a warrant for Mr. Griffen, and takes him 13 miles from home before Esquire Haines, a good Methodist brother, who fined him $10 and costs of suit, although Mr. Griffen plead "not guilty," and established his plea; and that, too, by their own Methodist brethren who testified that "there was no disturbance except what the Rev. Mr. P. made himself!" But "the end is not yet." Mr. Griffen has taken a transcript from the esquire's docket, which is to be laid before our Court of Common Pleas at its next session on the 18th inst. This much for the liberality of our opposing brethren here.[59]

Two or three years ago, the senior editor of this paper preached in Sydney, Shelby county, Ohio, to a large and respectable congregation; among which was a Methodist and a Presbyterian clergyman. Each of these clergymen took the liberty to contradict the speaker in time of preaching: The speaker observed, "If the gentlemen will use good manners, when I have gone through with my remarks, they shall have the liberty of replying." After some time these *reverend* gentlemen became quiet. . . .

Next morning a warrant was issued against the two clergymen, on the complaint of some of the citizens of Sydney, and their reverences were brought before Esquire F., a Universalist. The Methodist clergyman took a change of venue, on the ground that Esquire F. was a Universalist, and he did not believe that they could have a fair trial. The case was taken before a Justice of the Peace, who was a Methodist. The evidence was produced, and the Justice very deliberately read the statute imposing pains and penalties on any

person who should interrupt a congregation of any religious denomination, in the time of worship. "Stop, brother," cried the Methodist clergyman. "We did not consider them in the light of worshippers—but we considered the meeting last night in the light of *a ball.*" "Well, brother," said the Methodist Justice, "if you considered it in the light of a ball, what business had you there?"

The honest Methodist Justice decreed that their reverences pay a fine of five dollars each, and the cost of prosecution. The Methodist clergyman being a man in very limited circumstances, the money was raised by *the Universalists* of Sydney, and the fine and cost discharged. The Presbyterian clergyman having a better salary, was left to the mercy of his church, or to pay it up by peddling tracts or preaching funeral sermons. But so it was, the editor never was interrupted in Sydney afterwards.[60]

The attitude of Universalists toward the message of the other sects is well presented in these lines written by J. H. K. of Sheshequin, Pennsylvania, in 1832:[60a]

He stood by the altar, a being of gloom,
With a visage as wan as a ghost from the tomb,
And he lifted his voice, as a messenger sent
To make the unsanctified sinner repent.

But what were his words? Were they such as were spoken
'Mid the wilds of Judea, when fetters were broken;
When the poor burdened soul burst its shackles of fear,
And rejoiced that the kingdom of heaven drew near?

Did he preach to his people the Gospel of peace;
The message which causes the mourner to cease?
Did he melt the proud heart with the language of love,
With the spirit that breathes from the Changeless above?

Ah no—nothing like it! From Sinai's scathed height
He had snatched the last phial of wrath, in his might;
And he hurled forth its contents of vengeance and ire,
Till he made every hope of the wretched expire!

He heaped o'er each vision thick clouds of despair,
Till the frozen heart sunk with its half uttered prayer;
And then, like Morkanna, he turned him and laughed
When he saw that his victims the poison had quaffed!

Ye—ye, who have listened to preaching like this
Till ye hung (as it were) o'er the pictured abyss,
Did it never occur, that ye possibly might
Have been led by a preacher deprived of his sight?

Come away—come away from the Samiel's breath,
It bears on its pinions the arrows of death!
It will wreathe for your future a chaplet of care,
'Tis the whirl of the tempest—the Lord is not there!

Come away! for as well might ye stand on the verge
Of Etna's red crater, unharmed by its surge;
Or as well might you drain the fell dews which distil
From the dark Upas tree, unattended with ill.

Come away to the beautiful gardens that lie
All smiling and bright, 'neath a soft vernal sky—
To the fair promised land where the waters of life
Glide smoothly along, unembittered by strife.

Peace dwells in its border—the penitent one,
Tho' crimsoned his hands with the deeds they have done,
May find a sure refuge, from guilt and despair,
'Neath the banner of *Truth, for Jehovah is there.*

CHAPTER VIII

THE EXTENT AND SIGNIFICANCE OF UNIVERSALISM ABOUT 1840

EARLY Universalism in Ohio was a propaganda rather than an organization. Its disciples went out to preach their conception of the Gospel and were comparatively indifferent to the disturbing cares and problems of modern church life. Fortunately George Rogers has given us, in the rambling account of his life, a concise summary of the condition of the denomination in the state about 1834:

> Little, comparatively, or to little visible effect, had been accomplished for Universalism in the West, at the period of my first acquaintance with it in 1834. The number of our preachers west of the Alleghenies, who gave themselves wholly to our work, did not exceed half a dozen. Of those, William H. Jolly, and N. Wardsworth, have long since gone to their rest. Asher A. Davis has removed to another field of labor; and but T. Strong, A. Sweet, E. Beals, and A. Bond, remain. Jonathan Kidwell had, aforetime, labored extensively in Ohio, and parts of Indiana; but the influence of years was upon him, and he had well nigh ceased from active labors. E. B. Mann, also, had journeyed over a wide portion of the West, and had scattered, broad-

cast, our publications of various kinds, and he yet continues to achieve undoubted good in that path of labor.

Of meeting-houses, owned wholly by Universalists, there were but three in the whole West, and they were all in Ohio. A fourth was erected at Belpre the summer following my first western visit. A fifth was built at Perrysburg on the Maumee River. . . .

But the feeble showing which our cause made in the way of churches and ministers, was far from being its most discouraging aspect. There was also an almost total absence of organization in the West, and a prevalent reluctance, on the part of persons professing our faith, to come into any kind of ecclesiastical order. The consequence was, that our people were scattered like sheep without folds or shepherds. The country, however, was comparatively new, its civil and social state did not present the regularity and order which older communities are apt to exhibit. Moreover . . . much of the Universalist preaching in the West had been by men who were latitudinarian in their views of church government: they denounced the paying of ministers, the forming of churches, the adopting of creeds, the coming, as they termed it, "under ecclesiastical trammels of any sort." Well, the result was—what every body experienced in these matters is prepared to be told it was—one preacher after another was starved out of the field; some three or four others withdrew from us with disgust, and attached themselves to the Reformers. Scarcely any societies were formed, or meeting-houses erected, or unity of action to any useful ends effected; and the whole struggle for gospel truth, as *we* view it, would probably have been in time abandoned, but that the above-named devoted men, with the aid of here and there an active and influential laymen, labored hard to keep the languishing flame from extinguishment.

Such was the condition of Universalism in the west

> in 1834. There were then within the boundaries of the Miami and Ballou Associations, comprising Cincinnati, and thence northeasterly to Chillicothe, not a single meeting-house, nor a single preacher. A pork-house in Montgomery was the place of meeting of the former at the time of its formation. No building more respectable could be obtained from the courtesy or the Christian kindness of the citizens of that village.[61]

The above statement of affairs was written about 1848 by one who had been active in transforming the conditions described. Others viewing the same developments were inclined to look back to the earlier years as exhibiting, after all, more desirable qualities of church life. Here is contrast between the churches of 1812 and those of 1848:

> Plain pulpit—clerk's desk underneath, rows of benches with straps for the back. A plain looking sexton with a bunch of keys at his belt. Congregation rich and poor —no distinction or partition. They assembled together for one object—to worship their God. Their minister was a lowly follower of Christ. . . . Splendidly covered pulpit—a large orchestra, composed of twenty-five singers, the principal ones paid by the year. The floor carpeted—silver spittoons, richly bound books. Chandeliers, of the most exquisite workmanship, suspended from the ceiling, and superb lamps or gas pipes fastened to the carved pillars. The minister perfumed with the otto (sic) of roses and to all appearances a man of the world. Bible covered with red morocco, gilt edges and letters.[62]

Such statements as these, however, whether in praise

of the present or of the past, do not suggest to us the extent of Universalist *thought* nor the significance of the movement in the lives of those who were touched by its message. It so happens that an Ohio historian, William A. Venable, was one of those who felt this influence. In his book, "A Buckeye Boyhood," he has given a personal, sympathetic, and yet critical account of the inner meaning of the larger faith. When one multiplies this case by the hundreds or thousands of individuals whose experiences were similar, the significance of Ohio Universalism is more easily comprehended.

He relates that his mother was originally a Presbyterian but had become a liberal, while his father had forfeited his Quaker birthright by his marriage. There were only two churches in town, the Baptist and Methodist, neither of which attracted his parents.

> Though without church connection, it is not to be inferred that they were indifferent to creeds or destitute of religious convictions;—on the contrary, their minds were engrossed with theology and religion, not only on their own account, but for the sake of their children, two sons and three daughters. The mother felt that it was a reproach to her that she did not "belong" to some accredited religious society. The recorder of these notes remembers hearing her tell of the mortification she once suffered in a public meeting, by the audacious evangelist Lorenzo Dow, who exhorted her to make profession of faith in the Lord. . . .
>
> These (Jewish) peddlers always found a meal and a bed at the house of the farmer, who, somewhat to his annoyance, was now and again accused of giving

countenance and harbor to "publicans and sinners," for, indeed, he confessed that he could never quite separate his sympathies from his antipathies, but was always finding good in bad, and, alas, a trace of bad in the choicest good, under whatever label it came to him. . . .

The boy was brought up in conformity with Presbyterian traditions modified by the plain and direct simplicity of the teachings of William Penn. He was taught to say his prayers, to read the Bible, and to remember the Sabbath day and keep it holy in a certain perfunctory manner. There was no Sunday School for him to enter, but he was permitted and encouraged, though not urged, to attend whatever religious service was accessible to him. Any form of worship was regarded as better than none.

It may well be doubted whether so much religious liberty was a blessing or a bane, in his case, considering that he was keenly alive to exciting influences, and that to his susceptible mind an admonition of spiritual duty, a half-comprehended sermon, or even a threatening phrase of Scripture often brought painful disturbances. . . . He was, as he conceived, unquestionably a sinner, —the chief of sinners;—he had every symptom of total depravity. He was one of those whom he had heard described from the pulpit, as being "hair-hung and breeze shaken" over the mouth of the bottomless pit. The worst of his misery was that he could do nothing to avert his doom, however correct and virtuous his outward behavior, for, as his Baptist aunt told him, by grace and not by good thoughts or good deeds he must be saved, if saved. Yes he was lost. John Bunyan, in his darkest hour, never waded in such blackness as surrounded this lonesome farm-boy's spirit. The fear of hell gat hold on him, the wrath of God pursued him. . . .

He sought help from parents, and thinking it necessary to "believe," he said to his mother,

"You and father are good, but you are Universalists, and some of our neighbors think we are unbelievers. We must change our hearts, we must be born again . . ."

He tried to get converted at a revival. The prayers and hymns touched him, but the confused arguments and extreme emotionalism repelled.

The natural law of attraction and repulsion acts and reacts, to multiply denominations. It is not surprising, therefore, that in a community such as that described, where the two organized church societies put so much stress upon the fear of God and His wrath as a negative incentive to "getting religion," that there should be developed an opposing principle which placed great emphasis on the love of God. How natural, almost inevitable, that Orthodoxy should beget Heterodoxy. The reactionary movement in the theology of the neighborhood originated among a few Universalists . . . .

Perhaps the leading spirits in the reactionary movement in the Ridgeville neighborhood were the ex-Quaker farmer and his ex-Presbyterian wife, father and mother of the unhappy youth who was always seeking the true faith, always under conviction, never convertible. As it was necessary to procure, in advance, subscriptions to provide for building a suitable house of worship for the protesters, a society was formed, and the task of drafting a constitution was delegated to Tip's father. According to this document, the purpose of the founders of the new organization was to provide a place of congregation, and a kind of public religious instruction that would prove efficacious in advancing the intellectual and social, as well as the moral and spiritual, progress of those who might avail themselves of the opportunity which it offered. In order to prevent misunderstanding in regard to the function of the church edifice, the following clause was inserted in the constitution: "Now be it distinctly understood that said house shall always

be open and free for all kinds of religious meetings and for other purposes . . ."

Some of the favorite texts were: "God is love"; "As in Adam all die, even so in Christ shall all be made alive"; "He shall wipe away tears from all faces"; "Ye believe in God, believe also in me"; "When thy father and thy mother forsake thee, then the Lord will take thee up." Each service was a love feast; the intensity, the fervor, the spiritual rapture, which accompanied the ordinary meetings in the new church, were unexpected phenomena which elicited general remark. Such ecstasy was supposed to belong exclusively to Methodism. Whatever might be the criticism advanced to the liberal theology, no one accused the Universalists of any lack of devotion, or of any disposition to scoff.

But there was much doctrinal preaching, much protest, much challenge, much debate. People took an absorbing interest in textual elucidation and proof, and there was much quibbling as to the original meaning of Hebrew and Greek words variously rendered in translation. . . .

To the boy the mental and spiritual activities inaugurated by the new society in its relation to the older ones afforded a kind of Renaissance and Reformation, including a Revival of Learning, for he became so much interested in the discussions he daily heard, that his personal afflictions of soul were partially forgotten in the healthy business of observing what others were thinking, saying, and doing.[68]

CHAPTER IX

HOW UNIVERSALISTS ORGANIZED

The tendency among early Universalists, as George Rogers pointed out, was to neglect organization. However this does not mean that organizations were not formed, for in Ohio organized Universalism is about as old as the message itself. But these earlier organizations were frequently unstable and temporary, and even when they were permanent transacted little business other than hiring a preacher once a year.

In New England the custom was for religious bodies to embrace a dual organization—a Society, which attended to legal and business affairs, and a Church, which concerned itself only with spiritual matters. Such was the usual form of Universalist bodies in that section, but in Ohio no uniform plan was followed. The earlier groups often took the name of Society. Sometimes both Society and Church are mentioned. And in a few cases one Society would include two or more Churches. Gradually, however, Churches and Societies became identical and the dual form disappeared, the resultant organization retaining the name of Church. At first it was common for a Society to

designate its location by the name of the county or by that of one or more townships. As village and city life became more prominent these names were substituted.

The early Societies and Churches, with the exception of a few of the cities, rarely had preaching more frequently than one Sunday a month. As population and wealth increased, the more progressive communities ventured to have services two Sundays a month. Only in quite recent years have the rural or semi-rural churches attempted regular weekly services. On the other hand the Churches that boasted any strength at all have usually filled in the pastorless Sundays with meetings of some sort. In the earlier days perhaps a competent layman would lead a discussion or prayer service. In later times the Sunday School has served to call the people together every week.

Two examples from local church history will illustrate the conditions found all over the state. The first is Eldorado; the second, Belpre:

> Jonathan Kidwell was the earliest preacher of Universalism in this part of Ohio, so far as I know. This was the voice of one crying out of the wilderness. He spake as one having authority. He was clothed as simply as one of the old prophets—a red flannel roundabout and jean trousers in winter and home-made linen in summer. The people heard him, but only a few heard him gladly. Among the few was Daniel Disher. He gave the message to his good wife, Hannah Disher, and she was anxious to hear the message that had so

charmed her husband. The next appearance of the prophet was eight miles from the Disher home. Mr. Disher took his wife behind him on horseback and through the almost unbroken forest found the place of meeting. She heard the good news gladly. They returned to their home with the great desire that others should share with them the blessed hope of the world's salvation. This was the beginning of the movement resulting in the organization of the Church in 1849. W. Y. Emmet and Henry Gifford were in the field and in their missionary tours always found a hearty welcome at the home of Father Disher. In summer, meetings were held in the barns; in winter, in the houses.[29]

Sometime in April, 1823, five persons, viz.: Wm. Pitt Putnam, Oliver Rice Loring, Bial Stedman, Mrs. Mary Blizzard, Mrs. Katherine Rathbone, consulting together, agreed to give notice for a meeting to be called for the purpose of organizing a Universalist Church. Said notice was given and in May, 1823, a meeting was held . . . in the Brick School House at Center Belpre, Ohio. The schoolhouse was situated about one mile west of the present church. The present home of Will W. Watson and family is very close to the site of the old schoolhouse. . . . We find the following minutes of this called meeting in the First Book of Records of this church, which we take pleasure in giving in full.

"Previous notice having been given, a number of the citizens, professors of the Gospel of Jesus as taught by himself and his immediate followers, the Apostles: Assembled in the Brick School House: and organized themselves into a meeting by appointing: Daniel Loring, chairman and Wm. Pitt Putnam, clerk. After some discussion and a free interchange of feelings and sentiment it was Resolved:

That, We form ourselves into a social religious compact.

That, We take the name of the First Universalist Society of Belpre.

That, a Committee be appointed to draft a Constitution or Articles of Association, etc., for the adoption of this Society, to be presented at their next meeting.

That, the committee consist of three.

That, Daniel Loring, O. R. Loring, and Wm. Pitt Putnam be a committee.

That, this meeting adjourn to meet at this place by permission of Divine Providence, whenever the Committee shall be prepared; of which they shall give notice."

With what diligence this committee labored or with what obstacles they may have met and overcome is not known, but the report made by them was adopted January 17, 1824. At a subsequent meeting of this society (the date of which is not given) it was Resolved: That, when the society does not have preaching, they meet on the Sabbath and have what is denominated Reading Meetings. R. Gridley was appointed leader of these meetings. The Society had had occasional preaching from Elder Asa Stearns of Athens county and Matthias Croy of Gallia county. So the early members did not "forsake the assembling of themselves together" and reading meetings were continued long after the passing of this resolution.

In November of 1826 Eliphalet Case, Jr., of New Hampshire came and preached to the Society on Thanksgiving day. He was employed to teach the school and to preach every other Sabbath for six months.

The following Preamble, Profession of Faith, and Articles of Association were adopted in 1824 as presented by the committee:

PREAMBLE

As Believers in the sublime doctrines of Christianity and also with a view to extend those benign principles which teach mankind to love God with the whole heart and their neighbor as themselves and with gratitude to our Heavenly Father that we are permitted to worship Him according to the dictates of our own consciences, looking for His assistance to guide and direct us into all truth,

Therefore, we the undersigned, do hereby agree to form ourselves, into a religious compact under the name of The First Universalist Society of Belpre.

Professing to believe in the Gospel preached to Abraham and the better to accomplish the same, we do voluntarily subscribe our names to the following articles of belief.

PROFESSION OF BELIEF

ARTICLE 1ST. We believe that in the Old and New Testament is contained a Revelation of the character of God and of the duty, interest, and final destination of man.

ARTICLE 2D. We believe there is one God, whose nature is love, as revealed in our Lord Jesus Christ, by the Holy Spirit of Grace who will finally restore the whole human family to holiness and happiness.

ARTICLE 3D. We believe that holiness and happiness are inseparably connected and that believers ought to maintain order, practice good works and not forsake assembling themselves together but constantly attend on the ministrations of the word in all of which duties there is great reward.

EXTRACTS FROM ARTICLES OF ASSOCIATION

ARTICLE 4TH. Any person may become a member of this Society by manifesting a wish to live a quiet and peaceable life, at the same time endeavoring as much as possible to live with all men by "doing unto others as they would that others should do unto them" and paying particular attention to their moral character. The committee is required to examine anyone offering to become a member by putting such questions as they may think proper and reporting to the Society, and if two-thirds of the members present be in favor the applicant shall be admitted.

ARTICLE 5TH. Should any member be overtaken with a fault it shall be the duty of a brother or sister, as the case may be, becoming acquainted with the fact to proceed with the offender in the form and manner prescribed by our Saviour in Matthew XVIII: 15, 16, 17.

ARTICLE 6TH. If any member shall express a wish to withdraw from the Society, let their reasons be what they may, they shall have liberty to depart in peace.

The following Resolved, That the committee circulate a subscription for the purpose of raising funds for the payment of preaching and that we invite Elder Asa Stearns to preach for the laity whenever he can make it convenient and that he be paid for the same out of the funds raised by subscription.[64]

The next type of organization to appear was the Association, a representative body composed of elected delegates from the Churches and Societies within its jurisdiction, and usually including several counties within its boundaries. The Associations met regularly

once a year, and sometimes arranged for additional quarterly or semi-annual conferences. The sessions afforded those from the weaker churches an opportunity for a feast of preaching by the several ministers in attendance, and were also factors of considerable importance in the social life of the surrounding countryside. Many of the preachers were from a distance, and broadened the horizon of their listeners by infusing the atmosphere of different localities. The interest developed at such a gathering is suggested in an account of a meeting at Woodstock in 1844, at which the church was filled and "some standing outside by the windows, with umbrellas over their heads to protect them from the rain which was pouring down." [65] The fame of these occasions spread beyond the borders of the state.

> It takes our Ohio friends to get up mass meetings—they think nothing of gathering fifteen hundred, two thousand, and sometimes three thousand at the meeting of an Association.[66]

The session of the Western Union Association at Centerville in 1830 was reported to be attended by a thousand people. Although there were two church buildings in town, neither was available, and the services were held in an open field with the "most profound order."

In contrast to these large numbers, the legally chosen delegates, entitled to vote, were comparatively

few, sometimes not more than a dozen. But often the privileges of the floor, and sometimes the privileges of the vote were extended to all who cared to attend the business sessions. The chief responsibilities of the council of delegates were concerned with the licensing, fellowshiping, ordaining, and disciplining of ministers, and the fellowshiping and disciplining of churches. No case of the disciplining of a church is on record; and churches that asked for fellowship were always granted it. Ministers were more cautiously treated. As each Association was a law unto itself in these matters, much confusion arose. Consequently about 1865 the powers of fellowship, ordination, and discipline were removed from the Associations and placed in the control of the state Convention. This arrangement proved unsatisfactory to many, who believed that this weakening of the Associations has been injurious to the denomination.

With the passing of legal powers, with the growing ability of the churches to hear preaching at home instead of having to journey to an Association to gain this privilege, and with the increase of other opportunities for social intercourse, the importance of the Associations has waned. Their sessions have largely become program and discussion meetings. Some of them are dead or dormant, but, on the other hand, some continue to exhibit much of the old-time vigor.

Following is a list of the Associations of the state, showing the dates of organization as nearly as they

can be determined. Their boundaries are roughly indicated on the accompanying maps.

	1821	Northern
	1821	Richland
	1821	Central
c.	1821	Western Union
	1832	Western Reserve
	1833	Washington
	1835	Miami
	1835	Murray
	1840	Huron
	1842	Montgomery
	1842	Scioto
	1843	Winchester
	1844	Ballou
	1845	Gallia
	1846	Maumee
	1860	Northwestern
c.	1860	Tuscarawas
	1901	Sawyer
	——	Highland

The Central was also called the Middle Ohio. Samuel Tizzard lists two of a similar name in 1832 —the Central and the Central Ohio. By one of these he may have intended to designate the Richland Association. The Northern disappeared after 1826 and the Western Reserve replaced it. The Northwestern is sometimes spoken of as the Northern, but is not to be confused with the earlier of the same name. The Maumee was composed of churches on the lower Maumee River; it united with the Huron about 1848. The Tuscarwarus was a short-lived organization. The

Western Union originally included parts of Ohio and Indiana; after about 1835 it was confined to Indiana. Uncertain dates in the above list are marked with *c.*

A sketch of the Western Reserve Association will serve as a typical example of the life of an Association. It was organized at Newbury on September 9, 1832, voting that "we consider ourselves an independent body, capacitated to regulate ourselves from time to time as we see fit." From that date to 1913, sessions were held nearly every year, with quarterly conferences during a large part of the period.

At the first session it was resolved that "we take the Bible for our Constitution, and make it the rule of our conduct." But in 1834 this vote was apparently forgotten and a formal constitution adopted, the preamble of which ran as follows:

> Believing in the divine reality of the Christian Religion, and the utility, importance, and necessity of the promulgation of its sacred truths; for the moral reformation and salvation of the world: and seeing the necessity of establishing suitable order to promote mutual cooperation and concentrate our energies for the accomplishing of any desirable object; We, the Delegates and Representatives of the several Churches, and Societies, on the Western Reserve in the state of Ohio, assembled in annual convocation, in the town of Olmstead, County of Cuyahoga, on the 31st day of May, 1834, do adopt the following constitution:

Article VI. Provided that the only heresy should be the "denial of the authenticity of the Scriptures

of the Old and New Testaments." New constitutions were adopted from time to time, but the changes were of minor importance. The tendency toward centralization, shown in the transferrence of ecclesiastical powers to the Convention, was accompanied by a tendency toward democracy. At first only three delegates were permitted from each Society, then four, then five, and finally an unlimited number.

Some of the sessions were held in buildings of other denominations. The Methodist churches at Geneva, Windsor, Parkman, and Kent and the Congregational church at Andover are mentioned as friendly hosts.

The business transacted from year to year makes rather a fragmentary tale. Only one case of ministerial disfellowship is recorded. Various plans were proposed for increasing denominational efficiency; of these may be mentioned itinerant preaching, more regard for the organization of Churches and Societies, and for the maintenance of ministerial discipline, more regularity in holding services of worship, the organization of the Home Missionary Society of the Western Reserve, the promotion of Sabbath Schools, holding of services by laymen when ministers were not available, and a "campaign of reawakening." Frequent action was taken on educational matters, commending seminaries and later contributing to the organization and financing of Buchtel College. There are the usual resolutions upon subjects of general interest.

The Spiritualist movement depleted the membership of some of the churches about 1856 and the standing clerk of that year informs us that "the blighting influence of infidel philosophy is visible on every hand."

During the last fifty years of the Association the dominant figure was that of Rev. Andrew Willson. As long as he lived the annual meetings were regularly held, but shortly after his death the lack of interest and attendance brought about a vote to discontinue the sessions.

The stories of the other Associations differ of course in detail, but in the main the course of events in all is similar. The final step in organization was the formation of a representative body composed of delegates from the various Associations. At first this was known as the General Convention of the Western States and later as the Ohio State Convention. These organizations, and the subordinate state organizations formed under their auspices, will be discussed in subsequent chapters.

CHAPTER X

THE GENERAL CONVENTION OF THE WESTERN STATES

The parent of the Ohio Universalist Convention was a more inclusive body designed to embrace all Associations and Societies west of New York and Pennsylvania. The object was stated to be "to form a combination of general interest, for the purpose of extending a liberal gospel throughout the west, by uniting our energies and influence." It was composed "of ministering and lay brethren, who are known to support a good moral character, either by personal acquaintance or by recommendations from persons with whom this Convention is acquainted." Each Association in the western states was entitled to representation; if no Association existed in a given locality five brethren could appoint one or more delegates. Following is a copy of the minutes of the first session:

> Minutes of the proceedings of the Convention, held at Jacksonburgh, Butler County, Ohio, on Friday, Saturday, and Sunday, the 24th, 25th, and 26th days of November 1826, by the Brethren professing the Abrahamic faith.

Appointed Br. Wm. D. JONES, *Moderator,* and Br. FINDLEY MOORE, *Clerk.*

The circular letter from the Brethren of the Middle Ohio Association, convened at Franklinton, Franklin county, Ohio, was read.

Appointed Br. J. Kidwell and Br. Joseph Rabb, a committee to meet with the brethren of like precious faith, at their next convention, to be held in the town of Chillicothe, Ohio, in September next, to solicit a correspondence, and request their attendance at our next convention.

Resolved, That our next Convention be held at the Union Meeting House, two miles east of Franklin, and eight miles west of Lebanon, Warren County, Ohio, commencing on the Friday preceding the second Sabbath in October next, and to continue three days.

Resolved, That Br. S. Tizzard and Br. D. D. Hall, be appointed a committee to draft a Circular Letter.

Friday, Nov. 24.—Forenoon Service. Sermon by Br. James Alred—Luke ii. 10, *"Behold, I bring you good tidings of great joy, which shall be unto all people."*

Afternoon Service.—1st Sermon by Br. Jonathan Kidwell—first Psalm entire. 2nd Sermon by the same—Job xxii. 21, *"Acquaint thyself with him, and be at peace; thereby good shall come unto thee."*

Saturday, Nov. 25.—Forenoon Service. Sermon by Br. J. Kidwell—2 Cor. v. 18–20, *"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors of Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."*

Exhortation by Brs. D. D. Hall and F. Moore.

Afternoon Service.—Sermon by Br. Daniel St. John

—Jude 7th verse. *"Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."*

Exhortation by D. D. Hall.

Sunday, Nov. 26.—Forenoon Service. Sermon by D. St. John—Luke xi. 9, 10, *"And I say unto you, ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you, for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."*

Afternoon Service.—Sermon by Br. J. Kidwell—Rom. v. 20, 21, *"Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so, might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord."*

Resolved, That the Association now adjourn.[67]

The Western Convention exercised an influence over a much smaller territory than the hopes of its founders included. Parts of Ohio, Indiana, and Kentucky, with Cincinnati as a center, comprised its diocese. From it went out a few pioneers into the more remote Northwest where they established churches, but there is no evidence that these churches ever maintained contact with the Convention.

"Brethren professing the Abrahamic faith," was a favorite phrase used by the early ministers and standing clerks. It referred to the promise made to Abraham, according to Genesis 12:3, that "in these shall *all* the families of the earth be blessed." Another

was "brethren professing the Universalian faith." Like the early Associations the sessions of this body were slimly attended so far as actual delegates were concerned, but often drew large audiences from the place of meeting and from the neighboring counties.

In the absence of church buildings owned exclusively by Universalists, the Convention often met in union meeting-houses or in those belonging to other denominations, when such could be obtained. At Oxford it was "Resolved: that this convention return their sincere and unfeigned thanks to their Methodist brethren of Oxford, for their very polite and Christian conduct, in granting the use of their church for the services of this meeting," and "that the same respect and gratitude is hereby tendered to those of our Baptist brethren, who manifested a willing disposition for us to occupy their church; but whose willingness was overruled by those of a different disposition." The Presbyterians of Mt. Vernon were later thanked for similar hospitality.

A matter of early interest to the Convention was the establishment of contact with Universalists elsewhere. In 1827 it was voted that "brothers A. H. Longley, Isaiah Hall, and Amaziah Dodge, residents of Oxford, Butler county, Ohio, be appointed a committee for one year, to correspond with brethren of like precious faith residing in different parts of the United States." At the following session Wm. D. Jones, of Philanthropy, was appointed a committee

to correspond with the London (England) Unitarian Society for the Promotion of Christian Knowledge and Virtue, and directed to request that they "communicate to us from time to time all interesting and useful matter which may come to their knowledge, respecting the increase of liberal principles, in the old world throughout Europe, Asia, and elsewhere, and all other matters they may deem interesting to a society of people who are searching after truth." Two years later Mr. Jones reported the reception of a number of books and pamphlets from the London Unitarian Society. The committee was continued, and the books distributed gratuitously, except a few which were sold to defray the costs of importation.

The Constitution adopted in 1834 provided that one or more delegates should be elected annually to attend the United States Convention of Universalists (now called the General Convention). That same year the first delegates were chosen: "A. A. Davis, J. Kidwell, F. H. Johnson, and N. Wardsworth, ministering brethren, and G. R. Brown, W. H. Jolly, C. Rogers, and T. Strong, supernumeries. Lay delegates, E. Singer and W. T. Greenleaf, Cincinnati, W. P. Putnam, Belpre, T. Burr, Mt. Vernon, J. F. Owen, Norwalk, A. Coleman, J. N. Ayers, Lexington. Supernumeries, W. Conrad, Franklin, J. Smith, Westville, C. Eaton, Peru, S. Tizzard, Philomath, J. L. Gage, McConnelsville."

The session of 1834 also saw the election of the

first treasurer of the Convention, W. P. Putnam of Belpre. The Universalists of Kentucky, Indiana, Michigan, Illinois, Tennessee, and other parts of the West were invited to organize themselves and send delegates to the Convention. At the same time Revs. A. A. Davis and Nathan Wardsworth were requested "to travel extensively though the Southern States," and the hope was expressed that "their pecuniary wants will be, by the friends of liberal principles in that quarter amply supplied."

By 1837 the adherents of Universalism were sufficiently numerous to warrant, and sufficiently independent in temperament to demand, the breaking up of the Western Convention into numerous state organizations. The Ohio, Indiana, and Illinois Conventions were all organized in that year, and the life and purpose of the parent merged into that of the children.

CHAPTER XI

THE OHIO UNIVERSALIST CONVENTION

"The Convention of Universalists of the Western States," changed its name in 1833 to "The General Convention of Universalists of the Western States," and again in 1837 to the "Ohio State Convention of Universalists." The latter was in reality a continuation of the earlier organization, using for a time the same constitution. Amendments and new constitutions have been adopted from time to time, but with little change in the essential character of the organization. The function of the Convention was stated in the preamble adopted in 1841:

> It is desirable by all proper means to advance the knowledge and influence of the sentiments professed by the people called Universalists, as followers of Jesus Christ, the Saviour of the World, and . . . there should be a more perfect system of Government, and bond of union, and means of inter-communication among the different Societies and Associations in the State of Ohio."

It is described more fully in the Constitution of 1853. The object is

> "to serve as visible bond of Union and fellowship among the Universalists of the State," to regulate rules of ordination, fellowship, and discipline, and to "exercise a general superintending over the interests of the denomination in the State." The Convention "disclaims all right to prescribe rules or formulas of faith; but, recognizing the Holy Scriptures as a revelation from God to man, and as the supreme directory in faith and practice, it accords to all the right to read and judge, independent of its control."

The Convention was originally composed of ministers in fellowship with, and lay delegates elected by, the Associations. Since 1871 it has comprised ministers in fellowship with itself and lay delegates elected by the Churches. It then became known as "The Ohio Universalist Convention."

It is convenient to divide the following discussion into two periods,—the first extending to the close of the Civil War and the second continuing from that point to the present time.

The minutes of the Jacksonburgh session, quoted in the previous chapter, indicate that preaching quite overshadowed business in the early days. This situation continued for a good many years until Rev. W. W. Curry was moved in 1851 to introduce and secure the adoption of a resolution stating that "there is a lamentable want of efficient organization in our denomination." A Committee on the State of the Denomination in Ohio was appointed, whose report resulted two years later in a resolution to seek legal

incorporation and in constitutional provisions for standing committees on the State of the Church, Reforms, Education and Sunday Schools, and Printing. The plan for incorporation was carried through, but the other provisions were of slow development. The standing committees were frequently absent, or, if present, had no report to make. Even the Trustees seldom met between the sessions of the Convention for the transaction of business. It was by no means unusual for the treasurer to report no money received during the year. In 1849 each church was requested to give ten cents a member toward the expenses of the Convention, but this plan brought a very small return.

The religious life of the people received more attention, but the action taken was often indefinite or not followed through. In 1847 it was recommended that Societies form themselves into Churches, "adopting the written word of our Lord and his apostles as the church creed and compact." Dissatisfaction was expressed in 1850 with the slow progress of Universalism, and the delegates pledged a greater devotion of time and money "to the emancipation of mind from the thralldom of error." The ministers were appointed a committee in 1862 to suggest the best means "to promote the true interests of the Christian religion in our denomination."

The problem of a ministerial force, adequate in numbers and mental equipment, and properly sup-

ported, became a matter of concern as soon as pioneer conditions were replaced by a more stable civilization. A committee of laymen to suggest the means "to secure a more efficient support of those who labor in the Gospel Ministry," reported in 1844, but their report was not accepted. The complaint soon arose that many ministers had left for the East, or were engaging in secular business, because of inadequate salaries. A printed address was prepared for circulation, and a committee was appointed to raise a fund for indigent widows and orphans of deceased clergymen and laymen, and for the relief of aged and infirm clergymen and laymen. But this committee did nothing, and little apparently was accomplished by anyone in this field.

> The ministry, and especially of a new sect, over 60 years ago, offered no pecuniary inducements, and as a rule those inclined to enter the profession were not influenced by such considerations.
>
> During the first year of my preaching my entire receipts in money was $96. As I have said, I paid no board, and a horse was furnished for my travel. My expenses were for clothing, of which but little was required and that inexpensive compared with present prices (1907).
>
> In traveling one would mostly stop with friends, and the occasional bill for lodging and meals was small.
>
> Toll on turnpike roads, then generally owned by individuals or companies, was a considerable item, and to avoid this is was not unusual to take a longer route by a dirt road.

> Up to the time of my removal to Oxford, I do not think I ever received so much as $300 in any one year; and during the first years of our married life, your mother and I lived on an income of five or six hundred dollars a year.
>
> I never was exacting of a church in the matter of salary, requiring no promise which appeared beyond its means, and leaving no debt against it when I left. If all the salary was not paid, the debt was cancelled.[67a]

In the second period of the Convention's history, after the Civil War, the denomination was filled with a new zeal for activity, and gradually plans were worked out which have resulted in definite programs of work and responsible officers to execute them.

The most important development has been the development of the policy of the superintendency, by which some minister is appointed to that office by the Executive Boad, and charged with a comprehensive oversight of denominational interests within the state. The policy of the "General Agency of Universalist Churches and Sunday Schools" was first approved in 1867. Rev. S. P. Carlton was appointed and served with such success as to be commended for his work and to secure the continuation of the office.

In the early 70's, however, the Board failed for several years to appoint an Agent. Rev. E. L. Rexford thereupon moved the appointment of a special committee on the state superintendency, and as a result of the report of this committee, the Board chose Rev. N. A. Saxton as superintendent. He began his

work in February, 1875, and devoted himself largely to the placing of ministers in vacant pastorates. His first report deals with the difficulties of the office, which he ascribes to an excess of the controversial spirit, to rapid changes of pastorates, and to the desire of churches to secure "big" preachers.

After two years of service Saxton left for new fields and Rev. Andrew Wilson was chosen his successor, under the title of State Missionary. He continued in office only a few months, but reported as having assisted in several revivals, settled pastors, received five hundred members, and organized five new churches and two new Sunday Schools.

The Board next attempted to secure the services of Rev. D. C. Tomlinson, with Rev. B. F. Eaton as alternate, but failing both these men, they appointed W. C. Brooks at a salary of $1200. His report also discussed the difficulties of the office: the superintendent must raise his own salary, and many Universalists refuse to support the plan or engage in any kind of cooperative action.

In 1879 it was voted to enlarge the powers and duties of the Secretary to include the Superintendency, and to make the term of office three years. Rev. T. C. Druley was thereupon elected, at a salary of $800. His report the following year is the most complete and businesslike entry upon the minutes up to this time.

During all these years the opponents of the super-

intendency had been active. Shortly after the close of Mr. Druley's term they were able to vote down a resolution providing for the continuance of the state missionary work on the plans heretofore adopted. The Board then arranged to appoint a Financial Agent to raise a Permanent Fund, but were unfortunate in their choices, as the first appointee worked for only one and a half days and the second, Rev. H. F. Miller, died shortly after accepting the office.

Buchtel College now came forward with a proposition that the College and the Convention employ a joint financial agent. The Board accepted and provided that his "first business shall be to secure money for the Permanent Missionary Fund and who shall also work for the interests of the College." The expenses and the salary of $1500 were to be equally divided between the two employers. Rev. Andrew Wilson declining, the appointment went to Rev. Henry Canfield. The above terms of the arrangement did not long prove satisfactory to the College, and thereafter for several years Dr. Canfield was employed exclusively by the Convention.

In his report for 1887 he states that of the 88 counties of the state, 46 had no active Universalist Church, 25 had one each, 6 had two, 7 had three, 2 had four, and 1 had five. Of these 71 active churches, 6 only had full-time preaching, 20 had half-time, 18 had quarter-time, and 27 had occasional services.

The work of Dr. Canfield gave good returns, both

religiously and financially. But in 1893 it was felt that money conditions made retrenchment necessary, and he continued to give only a part of his time to the office. Finally, the Board left the position vacant, the secretary, Rev. J. W. Henley, discharging such of the duties as were necessary. Opposition to this arrangement gradually developed strength, and the Board was finally forced to make an appointment. Rev. I. W. Cate was chosen in 1898 and succeeded the following year by Rev. O. G. Colegrove on part time.

For several years during Rev. Colegrove's term as part-time superintendent, the discussion between the Board and the Convention continued, the Board claiming that the office could not be properly financed on a full-time basis. No appointment was made in 1906 or 1907, but in 1908 Mr. Colegrove was again appointed. He was followed in 1912 by Rev. R. S. Kellerman, after which there was another vacancy. But in 1915, after a special campaign for funds, Rev. F. B. Bishop was chosen to serve as both Secretary and Superintendent, and the Convention now appears to be definitely committed to the policy of a full-time, salaried official. Rev. I. V. Lobdell is the present superintendent.

Correlated with the movement just described is the growth of the Permanent Fund. In 1874 Rev. J. W. Henley called the attention of the Convention to its depleted treasury, its unpaid pledges to the Murray

Fund of the General Convention, and its inadequate financial system. This situation led to various resolutions in succeeding years. Churches were advised to take regular Sunday collections and apportion a certain percentage to the Convention. The Board was instructed to take possession of and sell abandoned church property, and hold the proceeds in trust. Finally in 1878 it was voted to raise a Permanent Fund, and for this purpose the ministers were made a committee to solicit twenty-five cents from each church member. This somewhat elementary plan was later amended to include the securing of honorary life memberships in the Convention, the use of missionary boxes, and the obtaining of bequests. To secure a current income, assessments, or quotas, were levied against the Churches.

The success of this campaign was aided by the sale of abandoned church property. An investigation showed that the laws of Ohio failed to satisfactorily cover such emergencies, and the attention of the legislative codifying committee was directed to this matter. In 1887 after an experience in the Miami Circuit Court with the Casstown property, Dr. Henley urged the legislature to amend the laws concerning such cases.

The goal for the Permanent Fund was placed at $5000 in 1882, at $10,000 in 1883, at $20,000 in 1885, at $50,000 in 1911, at $75,000 in 1917, and is now $100,000. The total amount now reported in the

Fund is approximately $66,000. The budget system has been adopted.

In spite of the greater attention given to business affairs, more specifically religious matters were not neglected. That "the further upbuilding of our cause demands a more positive presentation of religious life and the adoption of those methods of religious culture which shall bring our people into a deeper experience of religion," was the conviction of the delegates in 1873. Missionary topics and methods were often discussed. In 1887, upon the motion of Rev. C. E. Nash, it was voted to appoint a committee to arrange for a series of revivals during the coming winter. This plan was expanded the next year to include all pastorless churches, and for the work of evangelist Rev. Stanford Mitchell was engaged for part of two seasons. Again in 1909 "systematic and constructive evangelism" was endorsed. Since 1916 the Board has made an annual appropriation for this work, usually in the neighborhood of $1000.

The improvement of the lot of the minister has been sought by various means. The ministers themselves, and the superintendents, have persistently tried to group churches in permanent circuits, something after the Methodist plan, but this policy has never fully succeeded. A ministerial aid society was organized and incorporated, and proceeded to raise funds for the relief of aged and disabled clergymen. This money was later entrusted to the administration of

the Convention. A minimum salary of $600 and parsonage was recommended in 1908, and this sum has since been increased to $1200 and parsonage.

A project that received considerable attention, but ultimately failed, was that of "securing of grounds for a place of resort," first suggested in 1881. Fountain Park, near Woodstock, and the Fair Grounds at North Lewisburg were seriously considered. The plan was to form a stock company, purchase the property, and use it as a yearly meeting-place for the sessions of the Convention. Through opposition and indifference the project was dropped.

Educational, social, and other interests of the Convention are discussed in subsequent chapters.

CHAPTER XII

EDUCATIONAL INTERESTS

Previous to 1850 few people in Ohio had any conception of a system of free and public secondary schools, such as is commonly found to-day. Communities wishing such privileges for their young people were obliged to equip and support the schools by private subscription. The Constitution of the state permitted the incorporation of such institutions, and it was the custom of the legislature to pass separate enabling acts for each school to be established. Thereupon a stock company would be formed, the shares disposed of at a price varying from five to fifty dollars each, and trustees elected. The school would be called an academy, institute, seminary, or sometimes a high school. The students paid tuition. About twenty-five such schools had been established within the state by 1830.[68]

Universalists felt that these academies were, directly or indirectly, under too great influence from the partialist churches, and that the teachings and religious environments were not what they desired for their children. The Western Union Association, therefore,

at its session in 1832, took steps to provide a seminary in Ohio, free from sectarian influence. Rev. Jonathan Kidwell was appointed agent to choose a site and raise funds. After investigating several locations, it was decided to build just across the line in Indiana. In September Kidwell reported:

> Several propositions have been received, and a number of sites examined. On due reflection a donation of about $6000 at Mechanicsburg, Union county, Indiana, has been accepted. The site determined on is situated about fifty miles North West from the city of Cincinnati, and eleven West of the line dividing the states of Indiana and Ohio. It embraces the four corners where the state road from Eaton to Connersville, and that from Centerville to Brookville cross in right angles, within six miles of the national road. . . . Upwards to fifty acres of land in all are obtained in the donation. . . . Upwards of twenty students are already engaged, and no doubt five times that number may be had by the time a house is in readiness. Any person of good moral character, and who can come well recommended as a man of business and sober habits who will improve a lot immediately and open a house of entertainment (as there is none in the place) can obtain a good building lot on easy terms. . . . Good mechanics will find it to their interest to start business in this place, as they can board and school their own children.[69]

The general character of the enterprise is indicated by the subscription papers circulated:

> Whereas the *Western Union Association of Universalists* have passed a resolution to build a public Seminary, in which no religious creed is to be taught, but

> simply the Arts and Sciences, to which the system of Gardening, and the Mechanical branches are to be attached—and whereas the site of said Seminary has been established at Mechanicsburg, Union county, Indiana, on a donation of six thousand dollars:—Therefore, for the encouragement of said institution, We, whose names are hereunto subscribed, do bind ourselves, our heirs, &c., to pay unto the Board of Trustees for said Seminary, or their successors in office, or to their agent, legally appointed, the several sums annexed to our several names, in ten equal annual installments; the first installment to be paid on the 4th of July, 1833, and one-tenth on each succeeding July, until the whole of the ten equal installments are paid.[70]

Students were to labor a part of each day in the shop and garden, and thus be self-supporting. The girls were to study "needlework." No religious creed, catechism, confession, or dogma, was to be taught, and no clergyman to act as teacher.

Kidwell's scheme was an ambitious one, being no less than the establishment of a Universalist settlement. He and J. Adams laid out the town in 1833 and named it Philomath. Plans for the school, for business enterprises, for a press, developed rapidly. The legislature of Indiana passed the act to incorporate the academy, which was named Western Union Seminary. At the suggestion of the Western Union Association the power to elect trustees was transferred to the General Convention of the Western States. Kidwell continued as general agent, with the privilege of appointing sub-agents.

In his enthusiasm Kidwell became personally responsible for the payment for the land, and his collections were insufficient to cover this sum and the other necessary expenses. The Convention, therefore, endeavored to extricate him from this difficulty, proposing to try to collect at least fifty cents from each of the fifty thousand religious liberals supposedly residing in the West. In 1835 a report showed that the total expense for purchase of land, hewing and sawing lumber, teaming, brick, joiner's work, and salary and expenses of agent had been $2064.50, of which only about half had been paid, and much of that with borrowed money.

The academy was opened in a temporary building about 1833, with Jacob S. Davis as principal, who remained, however, but a short time. By May, 1835, the new building was sufficiently completed to be used. It was 30′ × 36′, three stories in height, and accommodated one hundred students. Among those employed to teach were Charles Elliott, Professor of Polite English and Henry Houseworth, author of the "Federbian."

> Then we came to Philomath. Mr. Owen (Robert Dale Owen) had evidently some knowledge of the town, and bade me take special note of it as we tarried here for our dinner.
>
> "This town," said he, "was founded in 1833 by the Universalists, under the leadership of Kidwell, and a session of the convention of the Universalists of the Western states was held here. Kidwell and Manford,

of whom you have no doubt heard, were violent opponents, and Manford once sneeringly remarked that it is well known that Philomath has been for a long time the city of refuge for outcasts of the Universalist denomination.

"Kidwell has established here a little college and a press for the dissemination of their sentiments. I'll wager—wait a moment."

He spoke to the landlord and returned in a moment smiling, a small volume in his hand.

"I thought it would be a safe wager that I would find in our good landlord's possession one of these volumes," and he held out to me a small book which I examined curiously and one of which I presently purchased of Mr. Kidwell himself, going with Mr. Owen before the departure of the stage to visit the press and see the monthly "Philomath Encyclopedia and Circle of the Sciences" which he prints there. . . . I thought it well worth the modest sum asked for it, and shall enjoy the surprise of my Virginia friends when they see a book actually published in what they consider so wild a country.[70a]

Just as the seminary was getting on its feet there arose the controversy, referred to in Chapter VI., concerning the inspiration and authenticity of the Pentateuch and the necessity for accepting the miracles. This had a disastrous effect at a time when united action was so much needed, especially so since Kidwell was in the minority group.

The outcome was the failure of the seminary. Kidwell recounted that in eight years he had personally "sustained a clear loss of $2000 on a steam mill; sunk more than $1000 on the Western Union Seminary;

paid more than $1000 security money," and this in addition to $2000 unpaid subscriptions to his magazine.

The Convention had borrowed money for the school, and seems to have been morally responsible for the success of the whole enterprise, but after several half-hearted attempts to meet its obligations, it voted in 1846 to indefinitely postpone the subject.

Meanwhile other schools were established. The Madison Liberal Institute, Hamilton county, was incorporated March 4, 1836. The Sharon Academy, Medina county, was incorporated ten days later. Alvan Dinsmore and S. R. Henry were among its list of principals. The Universalist Institute of Ohio City was incorporated March 9, 1839. Dinsmore was its first principal, leaving there to go to Sharon. The Western Liberal Institute was organized at Marietta, March 4, 1850, and flourished under the leadership of P. R. Kendall, N. Kendall, Geo. S. Weaver, and Miss Acsha Weaver. There may also have been a Universalist school at Springfield.[71] The Convention and the Associations voted from time to time their commendations of such liberal seats of learning, "free from the trammels of spiritual slavery and affording opportunities for the free and general education of the rising generation."

The thoughts of educators now began to be turned to the needs of higher education and the establishment of colleges. There were already forty-five colleges

in Ohio in 1850.[72] These were open to the same objections by Universalists that had formerly been directed against secondary schools. After several attempts to organize a denominational college, a meeting was held at Oxford about 1857, under the name of the Universalist Collegiate Association of Ohio and Indiana. Trustees were elected, their successors to be chosen by the two Conventions; Rev. W. W. Curry became their agent; and Oxford was chosen as the location of the proposed college. But soon there was considerable dissatisfaction with this site. Sidney and Hamilton, Ohio, and Richmond and Liberty, Indiana, were all rival claimants. The Ohio Convention failed to elect trustees and within a few months Mr. Curry resigned. A mass meeting was held in Hamilton, at which the question of site was reopened. Fifty thousand dollars were to be raised, and the subscribers were then to elect trustees and choose a site. But these plans failed to materialize.

Meanwhile the Universalists of Illinois had been successful in the establishment of Lombard College, and to this institution the friends in Ohio gave their support for several years, without giving up their dream of a college in their own state. Finally in 1869 the Educational Committee and the Board of Trustees were instructed to establish a school whenever a suitable location was secured and the requisite funds pledged. A public announcement of plans was spread over the state, and as the denomination at large was

engaged in raising a fund, known as the Centenary Fund, the school was tentatively named the Universalist Centenary School of Ohio. It was decided to raise $60,000 as a Centenary offering in Ohio, $50,000 of which should be for the school and the balance for general denominational purposes. Rev. H. F. Miller became the financial agent, who defined the purpose of the founders to be "for the education on equal terms of both sexes, and for the preparation of teachers for our common schools."

The first site considered was the property of the Farmers' College at Oxford, but this was found unsuitable. Representatives from Akron, Mt. Gilead, Kent, Woodstock, and Oxford presented the advantages of their respective localities to the Board. After some further investigation it was voted to decide upon Akron, provided that $60,000 was subscribed by its citizens, or, failing this, to locate at Mt. Gilead on condition of receiving $25,000 and land for a site.

In May, 1870, came the announcement that Akron had met the conditions, and soon the school was incorporated as Buchtel College, in honor of Mr. John R. Buchtel, the chief donor. The Board of Trustees of the College was a self-perpetuating body, electing its own members from nominations made annually by the Convention. The erection and furnishing of the building was rapidly pushed, and soon a respectable body of students was in attendance.*

* Fifty Years of Buchtel" by A. I. Spanton has been published since this chapter was written.

Financial problems were pressing from the start. Each year the College made a report to the Convention, which showed, as is to be seen in the following table, how the resources were being constantly drained, in spite of campaigns for funds by the College and the Convention, and in spite of generous support by Mr. Buchtel:

Year	Gross Resources	Liabilities	Net Resources
1876	.....	$25,000	
1880	.....	66,000	
1885	$533,600	47,300	$486,300
1890	710,000	82,700	627,300
1895	598,200	67,700	530,500
1900	482,000	35,700	446,300
1905	456,700	34,000	422,700
1910	354,000	33,100	320,900

Beginning in the 80's it became the custom of the Convention to appoint a visiting committee to the College. The reports of these committees were often merely essays of praise concerning the work of the school. Occasionally, however, attempts at constructive criticism were offered, covering such points as lack of adequate supervision of rooming and boarding conditions, need of dormitories, lack of alumni spirit, etc.

A subject which aroused much debate was that of the relationship of the College to the Convention. Delegates to the latter asserted that the College failed to properly present Universalism to the students and that few of its graduates were workers in the church.

The College officials replied that the churches of the state not only had not given the College adequate financial backing, but had also failed to furnish it with students. For example, in 1889, of the total 128 graduates, only 8 had entered the ministry, and 3 of these were not Universalists. But, on the other hand, from the 46 churches of the state, classed as active, there had come in the previous year only 23 students.

In order to make the College more directly serve the Church, it was proposed, as early as 1876, to establish a theological department. The subject was discussed for several years, and some money given, but not enough was raised to make the plan practical.

The provisions of the Carnegie Foundation for pensioning retiring professors of American colleges excluded from its benefits those institutions which were under sectarian control. In order to make the faculty of Buchtel eligible to receive such pensions the Convention voted:

> Be it resolved by the Ohio Universalists Convention in regular annual session assembled at Norwalk, Ohio, this 6th day of June, 1907, that this convention hereby authorizes and empowers the Board of Trustees of Buchtel College located at Akron, Ohio, to make any and all such lawful changes in its Articles of Association or Charter, as said Board of Trustees may deem wise and necessary to bring Buchtel College within the requirements for participation in the benefits and privileges of the Andrew Carnegie Foundation for the Advancement of Teaching.

A few days later the Trustees of the College took the necessary legal steps to amend the Charter, which now provided that no denominational or sectarian test should be applied in the nomination and election of the trustees and officers, nor in the selection of teachers and students, and which omitted any reference whatsoever to the denomination. The College and the Convention had now severed their technical, organic connection, but it was generally understood that there was to be no discontinuance of friendly, unofficial relationships, and that the purposes of the founders were to be sympathetically carried forward. But the declining resources of the College, already referred to, and the inability of the denomination to replace them, made further changes necessary. After considering various possibilities it was arranged to transfer the property to the City of Akron as a Municipal University. In explanation of this step, the following statement was made by the President, Parke R. Kolbe:

> Much sorrow has been caused throughout the Universalist denomination in the Middle West by the news that Buchtel College has been taken over by the city of Akron as the nucleus for a municipal university. I feel that a candid and complete statement of conditions at Buchtel is due to the members of the Universalist faith who have for so many years centered their educational interests in this institution and, to the extent of their means, have given to her support.
>
> Upon my inauguration as successor to President

Church, I found the following conditions: 65 per cent of Buchtel's student body came from the city of Akron, and 35 per cent more came from the immediate vicinity. From a total of nearly 300 students in college and academy only 16 wrote the word "Universalist" on their registration slips when asked for their religious preference—i.e., the Universalist denomination of the State was supporting an expensive collegiate institution for the benefit of 16 of its members and incidentally furnishing educational advantages to 275 members of other faiths mostly residents of Akron. Since each student paid only $75 per year in tuition, and at the same time cost the college nearly $150 per year to educate, it is evident that the undertaking was a tremendous one.

I further found that the attendance at Buchtel had tripled in ten years and was growing steadily, the increase being entirely due to the growth of Akron and the entrance of more and more local students. In the same way the annual running expenses had increased in ten years from $25,000 to nearly $50,000. Needless to say, the annual deficit had increased proportionately. A survey of the meager financial results of the unceasing, patient work done by Dr. Church during his eleven years' tenure of office convinced me that the denomination would find it increasingly difficult—nay even impossible—to carry the financial burden imposed upon them by Buchtel's local growth. This opinion was shared by the Universalist members of our faculty and trustees—in fact, by all who were closely in touch with the situation. A proposed union with Lombard had already been energetically urged by Buchtel as a logical solution of the difficulties of both schools, but rejected by the Lombard trustees. Only two courses remained open, either to gain some sort of permanent financial support from Akron itself, or to close the college entirely. The latter alternative was indignantly rejected by the citizens of Akron. The splendid success of the

municipal university plan at Cincinnati gave a directive toward the final solution of the situation. On August 25th the Akron City Council passed an ordinance accepting the offer of the Buchtel trustees to turn over control and possession of the institution to the city, and—most important of all—a second ordinance levying a tax (which will amount to $55,000 the first year) for its support. The Buchtel trustees in entering into the agreement with the city, have carefully provided that the city must carry out all the provisions of the various funds and endowments given to the college from the time of its foundation. Thus, for instance, all scholarship and annuity obligations will be as conscientiously administered as before. Any Universalist family owning a scholarship will be entitled to the same free tuition privileges as was formerly the case. The name "Buchtel" will be retained for the Liberal Arts Department, and "Buchtel College" will become a part of the University of Akron, just as Adelbert College is a part of Western Reserve University. Greatest of all remains the fact that the Universalist denomination holds and always will hold the honor of having founded a great and growing institution of learning. And just as no father ever begrudged his child the opportunities for growth, development and success, even though the same opportunities called him far from home, so I am convinced that the Universalist denomination will continue to feel the same pride and loyalty toward "Old Buchtel," their creation, as in the past.[72a]

A statistical comparison recently furnished by the Secretary, C. R. Olin, shows that the change has been decidedly beneficial to the College, and the Annual Catalog indicates that the city of Akron has faithfully carried out its promises made at the time of transfer.

1912–13. The last year of private control.

Total expense for year		$51,202.55
Attendance: College	175	
Academy	122	
		297
Faculty: College	18	
Academy	5	
		23

1921–22. The Municipal University of Akron.

Total budget for the year		$188,405.00
Attendance: College	437	
Engineering	231	
Home economics.	33	
Education	88	
		789
Extension and evening departments		1054
Faculty	54	

CHAPTER XIII

THE ATTITUDE OF UNIVERSALISTS ON QUESTIONS OF THE DAY

The minutes of the sessions of the Convention and of the Associations contain many resolutions upon subjects of a general interest or in the realm of applied Christianity. The following quotations, which, unless otherwise indicated, are from the Convention records, will indicate the trend of thought.

The subject which stands out most pointedly in this field is temperance. The earliest recorded expression is that of 1834:

> Resolved, That we deplore the intemperate use of ardent spirits; and recommend to our brethren that temperance in all things, which becometh the professors of the Gospel of peace.

Gradually the resolutions grow more specific:

> Intemperance is a great evil, bringing poverty, sorrow, and destruction, and acts as either a direct or indirect cause of much of the immorality and crime, especially in our large cities. Universalists should give their in-

> fluence against the traffic and encourage the friends of temperance. (1852.)

And in 1872 prohibition is endorsed:

> Resolved, That . . . (we) pledge our hearty cooperation in all wise and just measures looking to final prohibition of the manufacture and sale of intoxicating drinks.

But the more stringent resolution introduced the next year was *lost,* as was a similar one in 1892:

> Resolved, That it is the duty of every friend of humanity to use their influence and cast their vote for the Prohibition Party.

In 1868 seven delegates were elected to the National Temperance Convention in Cleveland. But in 1897 the Board declined an invitation to send delegates to the Anti-Saloon League Convention.

The army canteen was described in 1901 as an institution of the "United States Government, by which its own citizen soldiery were lured from the holy influence of home and religion, robbed of manhood and debauched by drunkenness and its associate evils."

Concerning the sacramental use of alcohol, it was voted in 1876 "that this convention recommend the discontinuance of intoxicating wine at communion services, and the substitution of unfermented wine or water in its stead."

Attempts to exclude those engaged in the liquor business from church membership have failed, as in 1876, when the following was *lost* by a vote of 24 to 28:

> Resolved, That we recommend to the several churches of the state that they adopt and enforce a rule of discipline, which shall exclude from membership all persons who are guilty of this crime.

Associated with the temperance question in more recent years has been that of the use of tobacco. The four following resolutions were adopted in 1884, 1888, 1892, and 1896 respectively:

> Resolved, That the Universalists of Ohio . . . enter their protest against the use of Tobacco, looking upon its use as an evil second only to the use of intoxicating liquors.
>
> That the use of Tobacco shall in the future disqualify any applicant for ordination to our ministry.
>
> That fellowship is now henceforward withheld from young men and women candidates for our ministry who are addicted to the use of tobacco.
>
> That no person should be employed as officer or teacher in any of our Schools, Colleges, Universities, or Sunday Schools, who is addicted to this vice and that fellowship should be withheld from all applicants who are addicted to this habit, or who do not give satisfactory proof that such habit shall be abandoned at once, and during their entire ministry.

The General Convention was later memorialized to

take similar action. These resolutions were passed over the remonstrance of some of the older clergymen who insisted that the female customs of painting and lacing were greater evils. And it should be further stated that these injunctions against smoking have not always been obeyed.

From the earliest years capital punishment was looked upon as an evil especially offensive to Universalists. The issue was clearly stated in 1845:

> Whereas, the infliction of Capital Punishment is inconsistent with the doctrines of Christ—the requisition of blood for blood, in the first dispensation, having been, in our opinion, abolished by the institution of the Gospel Dispensation, which requires us to render good for evil and to overcome evil with good—by this body therefore be it Resolved, That we recommend to our brethren everywhere to use all lawful means to effect the abolition of Capital Punishment.

And two years later all ministers were to preach a sermon on the fourth Sunday in September from the text, "Thou shalt not kill," and petitions were to be circulated and presented to the next legislature, asking for the immediate abolition of the death penalty and for the modification of penal laws. Prison reform was frequently mentioned in this connection.

A specific situation was touched upon in 1880:

> Whereas, There is now confined in the jail at Canton, Stark County, a prisoner under sentence of death who

is but sixteen years of age, and whose execution has been ordered for the 25th of this month, Therefore

Resolved, That this Convention, while it reasserts its oft repeated conviction that the continuance of the custom of capital punishment in our day is hostile to the spirit of our common religion, hereby records its judgment that the execution of any person of the above-named age will be a stain upon the character of this Christian commonwealth, and must lower rather than raise the standard of our civilization.

Resolved, That this Convention hereby records its judgment that the Governor of Ohio can better serve the interests both of justice and humanity by commuting the sentence of death in this instance to imprisonment for life rather than by executing the penalty.

Resolved, That this expression of our convictions be placed on the records of this Convention, and a copy be sent to the Governor, Hon. Charles Foster, Columbus, O.

Only two references to the slavery question are to be found upon the Convention minutes. In 1853 we read that "Brother Moore offered Resolutions on slavery, which after some discussion were laid on the table." In 1865 the following was adopted:

Whereas, We believe that the cause of Christianity is intimately connected with the cause of civil liberty, and just government, therefore,

Resolved, That we heartily, and devoutly thank the All-wise Disposer of events, that the unholy rebellion waged for the last four years against our Government, and in the interests of Human Slavery, is completely overthrown. . . .

But the General Convention, representing the Universalists of the United States, at its session in Akron in 1843, adopted the following resolution with only one negative vote. No southern delegates were present:

> *Resolved,* That we rejoice in the knowledge of the truth that the doctrines of Christ have for their end the holiness and happiness of all mankind; and that the faithful inculcation and acceptance of those doctrines must lead to the overthrow and extinction of all institutions, observances and relations, however ancient or firmly fortified, which are contrary to righteousness, to human well-being, and thus hindrances to the full establishment of the true and glorious kingdom of God on earth.
>
> *Resolved,* That in the light of this truth we feel constrained to bear testimony against the slavery of the African race, now maintained in a portion of our country, as contrary to that gospel which is destined to break every yoke, and lead captivity captive; as especially subversive to that golden rule which teaches us to do unto others as we would that they should do unto us; as contrary to the plainest dictates of natural justice and Christian love; and as every way pernicious alike to the enslaver and enslaved.
>
> *Resolved,* That, regarding the whole human family as in the larger sense brethren, joint heirs with us of our Father's love and the immortality of blessedness revealed through our Saviour, we are constrained both by duty and inclination to regard with peculiar sympathy and affection the oppressed, the benighted, the downtrodden of our own and other lands, and to labor for their restoration to the rights and blessings of Freedom, Light, and Truth.

> *Resolved,* That, while we regard the holding in bondage of our brethren for whom Christ died, or the treatment of any human being with obloquy, harshness, or any indignity on account of his color or race, as contrary to righteousness, inconsistent with Christianity, and especially with that doctrine of Universal Grace and Love which we cherish as the most important of revealed truth, we are well aware that many worthy and upright Christians have sustained the relation of slaveholder in ignorance of its true character, or from inability to relieve themselves therefrom; and while we earnestly entreat all Christian and especially all Universalist slave-holders to consider prayerfully the nature and tendencies of the relation they sustain, we recommend or countenance no measures of indiscriminate denunciation or proscription, but, appealing to the gospel, to humanity, and to their own conscience, we await in implicit confidence the perfect working of the principles of Divine and Universal Love.

Concerning war and peace much action has been taken. In 1863 came the statement "that we re-affirm our conviction that all war is, in its inception, contrary to the precepts of Christ and the spirit of the gospel." The Hague Conference, arbitration, and the ultimate disarmament of all nations have been approved. During the European War the only Ohio minister to enter the service was George H. Welch, who was granted leave-of-absence by the Norwalk church, and served as Chaplain. L. Griswold Williams, shortly after leaving Ohio, entered the service of the Friends Reconstruction Unit in France. Several churches, especially those under the influence of

W. R. Rowland, contributed to the welfare of service men in some very practical ways.

Other subjects mentioned with favor are church unity, social purity, Roosevelt's investigations of industrial conditions, abolition of child labor, equal suffrage, public health, etc.

The old-time revival was always opposed by Universalists. This news item appeared in an eastern publication in 1831. More recently the less sensational methods of revivals have been utilized.

> A public meeting consisting of upwards of two hundred persons was held in Cleaveland, Ohio, on the subject of revivals, in which the evils of such excitements are much deplored, and the movers of them and the means of carrying them into effect are mildly, but plainly and justly reprehended. The meeting, taking revivalists at their word, speaks of these fanatical proceedings as part of the general plans, now in progress, to unite Church and State. They appointed a committee to wait on such revivalists as may visit that village, and invite them to permit a reply to be made, when they preach on that subject. A resolution was also passed approbating the exposures of revivals and revivalists made by the *Cleaveland Herald*.[73]

Two interpretations are placed by Universalists themselves upon this record of the denomination in regard to reform. Some are of the opinion that it has taken very advanced views upon these matters, whereas others feel that the record, while good, might be made better. In this connection an extract from the

report of the Committee on Reforms, prepared in 1867, and signed by Dr. Canfield, is of interest:

> It is well known that a great many movements are set on foot denominated reforms, which, while they may claim to embody something of the spirit of Christianity, or to be attempts to apply its principles to particular vices or evils, are, nevertheless, carried forward in some measure independent of Christian organizations, and sometimes, even in the face of strong opposition, from religious bodies. . . .
>
> We are not aware that our own denomination . . . holds any attitude toward or relation to any of these outside reform movements, different from any other Christian bodies. . . .
>
> In nearly all these movements there is some principle involved that is not to be blinked out of sight or covered up, by parading the folly or the fanaticism of those who are its advocates. In so far as these reforms are legitimate, why are they not a part of the work of the Church founded by Him, the first word of whose ministry was reform? . . .
>
> In the present condition of things each church is anxious to maintain *caste,* and to wield such influence as shall tell in immediate results for its own aggrandizement. . . . There is often jealousy and coldness on the part of the churches, and sometimes open opposition, until success makes the movement popular, and then they wheel into line with it. . . .
>
> When Chrisitanity is rightly apprehended and made truly practical, much of the noise and confusion of reform machinery will be done away with. But the spirit of reform that seeks to instruct the ignorant, to help the weak, to give freedom to the enslaved, and to raise them to a position to enjoy and profit by that freedom, that seeks to raise all human beings without distinction

of color, race or sex, to an equality of privilege, that seeks for the causes of depraved morals and depraved appetites, and strives to so enlighten mankind as to set the streams of life running in better channels, this is the Spirit of Christ, and the Church that ignores it for the sake of any present popularity or gain, will finally go to destruction as it ought to.

CHAPTER XIV

SUBORDINATE STATE ORGANIZATIONS

MANY of the phases of church life which have come to the front during the changing years have often failed, because of lack of time or sufficient interest, to receive attention at the sessions of the Convention. Those who were interested, therefore, have organized various groups, of statewide jurisdiction, but subordinate to the Convention, to care for the special interests which had aroused their concern.

Growing out of the action of the Convention of 1862, a conference of Ohio ministers was called at Mt. Gilead in July of that year. This became the Ohio Universalist Ministerial Association, which has since usually met semi-annually. It has afforded the ministers a discussion ground for general policies of the church and as an opportunity to legitimately protect their own interests. The funds for ministerial relief were temporarily handled by this body.

Sunday Schools were mentioned with approval as early as 1839, and the friends of Universalism throughout the state were frequently urged to establish them wherever possible. A Sunday School Con-

vention was discussed for some years, and finally the organizing session was called for October 17, 1866, at Columbus. Nineteen of the twenty-four schools of the states sent delegates, a constitution was adopted, officers chosen, addresses delivered, and resolutions passed. The latter provided for a five-cent per capita tax, and recommended normal classes and the use of a confession of faith by the schools.

Sessions have since been held once or twice a year, and have been utilized for the discussion of methods of religious education and for the exchange of ideas. There has been friendly cooperation with the interdenominational movement. Recently the Convention has employed a part-time paid secretary.

In this connection it is of interest to note that the custom of observing Children's Sunday, which originated with the Universalists of Massachusetts, is claimed to have been introduced into Ohio by the Rev. J. W. Henley. In 1865 he held a children's service at Springboro on the second Sunday in June, at Mt. Gilead on the third Sunday, and at Attica on the fourth.

The Women's Centenary Association originated in the '60s to aid the General Convention in its campaign for $200,000. Considerable activity was exhibited in Ohio in connection with the canvass for Buchtel College. But in 1889 only a few women in the state were included in its membership. To secure more efficient home missionary work the Ohio women organized at

Akron the Women's Universalist Missionary Association. Miss Mary G. Webb was sent to organize the women of each church into alliances. These groups discussed missionary and other religious topics. The funds collected by the state organization have been used to aid the churches at Cleveland, Dayton, Cuba, Eldorado, and for general home and foreign mission work.

The year 1889 also saw the organization of a state Young Peoples' Christian Union and of many local unions. This was at the time when the young peoples' movement was popular among so many of the denominations, and for a time the work was energetically pushed. Interest is still maintained at many points where conditions are favorable, but in general it has declined in importance, although since 1918 there has been a revival of activity. The work of the Union has been to give the younger life of the church opportunity for expression and to aid in the missionary tasks of the denomination. It has served as an efficient recruiting agency for the ministry.

An attempt was made to organize the men of the church into a Laymen's League, but this movement met with little response. In very recent years a second attempt, using the name "Universalist Comrades" has been more successful.

CHAPTER XV

THE LARGER DENOMINATIONAL RELATIONSHIPS

The various State Conventions united at an early date in the General, or, as it was sometimes called, the United States Convention. To this body the General Convention of the Western States sent delegates, thereby acknowledging itself as a part of the Universalist denomination. Ohio has probably been represented at most of the subsequent sessions of the general body.

In 1843 the General Convention convened at Akron. Previous meetings had usually been held in New England, and never west of New York. To journey so far into the great west was therefore an event of considerable importance for those who came. To entertain their eastern friends properly seemed quite a problem for the Ohio people. Rev. George Rogers wrote:

> Our friends in Akron are preparing to do their very utmost for the coming Convention. It is doubtful, nevertheless, whether it will be in their power to provide for the thousands who are expected to be present. It will

therefore be well for such of the farmers as will attend from no great distance, to bring provisions with them and bedding also—if they come in covered wagons—sufficient for their own accommodation, at least, if not to spare for others.[74]

The same author thus describes the gathering:

On the 20th of September of that year, commenced the session, at Akron, of the United States Convention of Universalists; this was the first time that a session of that body had taken place west of the Allegheny Mountains, and it proved a season long to be remembered by all who were present at it. The meetings of the occasion continued over five days, and, throughout, an audience of not less than five thousand persons were in attendance. Nothing could exceed the order that was preserved; the quietude maintained; the attention given, both within the church and without, from eight o'clock each morning until—with intermissions for refreshment—about ten o'clock each evening.

To accommodate so immense an audience, so that all might hear, the arrangement was perfect. The windows were taken out of the north side of the church, and an enormous tent-cloth extended on that side over an arrangement of temporary seats. The speakers then took their stand in one of the window-spaces, where a temporary desk was erected, and thus they had the audience within the house on their left hand, and the audience without on their right.

The weather was warm and dry throughout the term, so that there was no choice between a seat out of doors and one within.[82]

There were present as actual delegates 1 from

Maine, 3 from Vermont, 5 from Massachusetts, 2 from Rhode Island, 1 from Connecticut, 9 from New York (including Horace Greeley), 9 from Pennsylvania, 9 from Ohio, 2 from Kentucky, 4 from Illinois, and 5 from Michigan. In addition there were several clergymen who were not delegates: 4 from Massachusetts (including Rev. Hosea Ballou), 15 from New York, 1 from Pennsylvania, 23 from Ohio, and 1 from Canada. It is said that in spite of much difference of opinion unanimity of action and kind feeling prevailed.

One question of importance to Universalists in those days was the form of church government. Some contended for an extreme form of congregationalism or democracy, whereas others wished uniformity and centralization of power in the General Convention. These two opinions were likewise found among Ohio Universalists, but the majority was of the latter opinion.

Rev. E. M. Pingree was appointed a committee to circulate the following resolution, adopted by the Miami Association in August, 1841:

> Whereas, the knowledge of God's impartial grace is now extended far and wide throughout our land; and there is not a uniform system of Church, Associational, and Conventional government or order in the now large denomination of Universalists: and such a state of things desirable: Therefore, *Be it Resolved,* That a Committee of one be appointed to address a Circular,

through the "Star in the West," to all the Universalist Associations and Conventions in the United States, asking them to instruct their delegates in the General Convention of Universalists, to propose to the Council of that Convention, when met, to take some measures for the formation of a *Constitution* of government or discipline—either by Convention, or by a Committee of its own appointing, or otherwise—which may be adopted by all churches of Societies, Associations, and Conventions in our land; and also to address a Circular of the same import directly to the General Convention, soon to meet in the City of New York. This Committee shall present in these circulars the reasons which force the conviction on the minds of the members of this Council, that some such general system is absolutely necessary to the greatest progress and permanency of the denomination of Universalists.[75]

These reasons were: (1) Societies were frequently formed with too low moral standards, (2) Associations were without proper regulations in regard to ministers, and (3) there was a want of uniformity of organization and concert of action.

This Circular brought results and the next year the Ohio Convention put itself on record in this fashion:

Whereas, at the last session of the General Convention of Universalists, held in New York City, a resolution was passed, in reference to securing a greater uniformity of government and discipline in the denomination of Universalists, and a committee of five appointed to draft a Constitution to be recommended for the adoption of Churches, Societies, Associations, and Conventions in our order, *be it resolved,* That we fully concur

in said action of the Council of the U. S. Convention, and earnestly recommend to all like bodies throughout the land, to unite in bringing about a state of things so devoutly to be desired.

Whereas, the progress and good influence of the Universalist doctrine and denomination depend to a great extent on the good order and discipline maintained in the denomination, *be it resolved,* That this council most earnestly urge it on all Associations in fellowship with the Ohio State Convention of Universalists, as well as in other states, to maintain a strict discipline over their ministers; and also recommend to all the believers everywhere to sustain the decisions of their Associations in cases of discipline, and especially in the withdrawal of fellowship, as well as to all ecclesiastical bodies in the State—whether Society or Association, to have respect unto the like action of bodies everywhere.

The General Convention made some progress each year in this direction, which at first met approval in Ohio. But in 1845 a different note was sounded, for the Convention voted that:

> While it is manifest that we need a firmer bond of ecclesiastical union, and more concert of action, it is also evident that great precaution is necessary in confining ecclesiastical power. While we deprecate anarchy on the one hand, we should guard with jealous care against despotism and tyranny on the other.

The committee to which the matter had been referred held that the proposed plans of the General Convention were too general, indefinite, and unrestricted. It suggested certain modifications based on the idea that

"all ecclesiastical power . . . belongs . . . to the believers in common." One suggestion was that the General Convention be prohibited from holding any considerable amount of property.

Out of the Civil War period came a new spirit of unity in church affairs. Shortly after its close the plans for uniformity and transfer of power to the General Convention were ratified.

The extreme opponents of this tendency had proposed in the '50's to secede from the General Convention and form a Western Convention. Ohio Universalists went on record as opposed to this project, feeling that closer unity and sympathy were needed rather than division. They did approve, however, the formation of the North Western Conference,—a missionary, educational, and inspirational body without ecclesiastical power.

This Conference, organized in 1860, embraced the states of Indiana, Illinois, Iowa, Michigan, Minnesota, Ohio, and Wisconsin. The war interrupted its proposed activities, and attention was turned for a time to an Army Mission, providing general ministerial labor and Universalist propaganda in the camps, hospitals, and soldiers' homes.

The purpose of the Conference was stated by Rev. W. H. Ryder in 1865:

> We call upon Universalists to do their work, to build up their schools, to endow their colleges and theological

> schools. . . . Ecclesiastical authority we are not ambitious to attain. A mere organization we do not wish to build up. We desire to become an efficient body to discharge our duties as a Christian people, whether to the nation, society, or to the religious world with promptness and faithfulness. . . . Our two great needs are clearly *men* and *money*.[76]

Meetings were held in Cleveland and Cincinnati in 1866, at which the sums of $6688 and approximately $4000 were raised. Of the total of about $100,000 which was secured for Lombard College perhaps one-fifth came from Ohio. Additional amounts were raised for general missionary purposes. After several years of successful activity the Conference surrendered the direction of its work to the General Convention.

The denominational "Big Drive" for men, missionaries, and money, inaugurated in 1919, brought pledges from 43 Ohio churches. These ranged from $10 to $7800 each and totaled about $52,000. Only 11 churches reported their membership gains; these averaged from 20 to 25 per cent.

CHAPTER XVI

BRIEF ITEMS OF LOCAL CHURCH HISTORY

An attempt has been made in this chapter to give a list of all places in Ohio where there have been Universalist organizations, together with a condensed statement of their histories. Of course such a list is necessarily incomplete and inaccurate. The data for the earlier years have been culled from passing references in the periodicals of the day, while for more recent times the denominational statistics and Convention records have been available. One confusing source of error is the indefinite geographical names frequently used to designate churches.

The location of these churches is shown upon the accompanying charts. It is to be understood that in some cases it was difficult to determine which of two or more places of similar name was correct. However, the general effect is undoubtedly truthful, and the spread of Universalism to those portions of the state which were early settled by New Englanders is clearly shown.

The following table summarizes a brief graphical study of the available information. There have been

at least 432 Universalist organizations in the state, whose average length of activity has been fourteen years or more, and of which 57 are now in existence. The column headed "percentage vitality" was arrived at in this manner. The number of years of life of each Church was estimated, and the average for each decade computed. This was compared with what the average length of life would have been, had all the churches lived to the present time. The resulting ratio is entered in the table, and represents the relationship between the actual lifetime and the theoretically possible lifetime.

Date	Total churches in existence	New churches organized	Percentage of these new churches ceasing to exist in ten years or less	Percentage vitality of the new churches	Still living (in 1919)
Before 1820	1	1	0	.....	0
1820–30	16	15	73%	22%	3
1830–40	89	81	65%	15%	4
1840–50	163	131	73%	14%	8
1850–60	135	50	82%	15%	5
1860–70	115	77	40%	45%	19
1870–80	141	49	57%	37%	9
1880–90	113	13	77%	21%	2
1890–00	87	8	38%	66%	4
1900–10	80	6	33%	75%	3
1910–19	71	1	.....	.....	0

These figures are not intended to show facts with mathematical accuracy. It is obviously impossible to tell just when a church dies. But they do suggest

certain facts. From 1817 to about 1850 the number of Universalist organizations increased rapidly, but many of these were of short life and few have survived until the present. After the close of the Civil War many new churches were organized, many old ones long dormant were revived, and these were, on the whole, more permanent. The total number of church organizations has been steadily declining since about 1880. If these facts seem discouraging to some, it should be remembered that they are probably comparable to those of other denominations [78] and that they have been accompanied by an immeasurable but nevertheless certain growth in efficient organization, stability, and wealth.

1. Akron. Services were held as early as 1835, and within two years the society had become quite active with Freeman Loring as pastor. Largely through the generosity of Dr. Crosby, a layman, a stone church, "one of the finest structures in the State at that time," was built at a cost of $5000, and dedicated in November, 1838. The one society included both Akron and Middlebury, and was fellowshipped (W. R.) in 1840. For some reason, apparently indebtedness, the church became dormant for a number of years, but it was reorganized in 1872, and dedicated a new building in 1879, since which time it has been continuously active.[77]

2. Adrian. A church once existed here, but had become dormant before 1889. The building was sold in 1901.

3. Alcony. See Miami City.

4. Alder Chapel. Meetings were held in the school house at West Jefferson as early as 1837; then in Foster Chapel (Methodist). Organized and fellowshipped (Win) in 1860 as the First Universalist Church of Jefferson Township, and soon after

erected a building between West Jefferson and Plain City. Reorganized in the '70s. Dormant in recent years.

5. Amelia. Occupied "Republican" union meeting-house for several years. Fellowshipped (Miami) 1837, and (Ballou) about 1846.

6. Ames(ville). Organized before 1847.

7. Amity. Location unknown, but organization existed sometime previous to 1880.

8. Andover. Fellowshipped (W. R.) 1843. Transferred to Lake Erie Association of Pennsylvania 1850, and then refellowshipped (W. R.) two years later.

9. Ashley. Organized about 1856.

10. Ashtabula. Organized about 1839.

11. Ashville. Erected a building about 1859.

12. Athens. Organized 1836.

13. Attica. Building erected in 1860. Erected a new building 1904.

14. Auburn. Delegates from this place are listed at the W. R. association about 1880.

15. Aurora. Organized about 1822.

16. Austinburg. See Geneva.

17. Austintown. Organized about 1822.

18. Bainbridge. Organized in 1877 and met for some time in the town hall. Fellowshipped (Conv.) 1878. Dormant since about 1890. The building was sold about 1905.

19. Baker's Settlement. Said to be near Oxford. Erected a building 1842.

20. Barlow. Organized before 1847. Cooperated in erection of union building 1867, in which year it was fellowshipped (Conv.)

21. Batavia. Organized 1838.

22. Baxter's. Organization and building about 1843.

23. Beaver. Organized 1847.

24. Bedford. Organized before 1847.

25. Beech. Organized about 1875.

26. Belleville. Erected a building 1851, which was replaced by another dedicated in 1897.

27. Bellebrook. Said to be located four miles east of Troy and is probably to be identified with Casstown, q.v.

28. Belpre. Organized 1823. See Chapter IX. This church has been called "The old hive" on account of its long period of activity, and also "The mother church" since from its membership are said to have come the nuclei for the organizations at Newbury, Dunham, Barlow, Fairfield as well as some in Illinois. Its first building was erected in 1832 and a more modern structure in 1912. Among the pastors have been Sweet, Jolly, Sage, Gurley, Biddlecome, Flanders, Weaver, Eaton, Crowe, Edwards, Mcmaster, Morris, Druley, and others.

29. Belpre 2nd. See Little Hocking.

30. Bennet's Corner. Organized about 1851.

31. Berkshire and Sunbury. Organized 1836.

32. Berlin. Organized before 1836.

33. Berne. Also called Big Run, and Spruce Run. Organized before 1847; reorganized 1860 and 1879. Erected a building 1880, but the society became dormant about 1908 and in 1916 the building was sold.

34. Bethel, Clark Co. Organized 1843 as the society of Bethel and German Townships. Coöperated in a union building 1846. Soon became dormant.

35. Bethel, Clermont Co. Organized about 1840. Supplied by Cincinnati preachers. Erected a building.

36. Beverly. First preaching by Flanders in a schoolhouse about 1841. Erected a building 1843 and organized 1844. Reorganized 1880. Dormant 1886.

37. Beebe. See Frost.

38. Bissell. Organized and erected a building about 1879.

39. Blanchester. Organized about 1854. Erected a building 1893.

40. Blue Creek. Organized about 1853.

41. Braceville. See Newton.

42. Bradford. Organized about 1856.

43. Briar Hill. Organized about 1870.

44. Bridgewater. Organized about 1870.

45. Brimfield. Many of the early settlers of this town were Universalists. The first preacher whom they secured was Timothy Bigelow in 1820. Other visitors were E. Williams, A. Raynor, F. Loring, S. A. Davis, who preached occasionally in schoolhouses and homes. The first building was erected in 1839, but was destroyed by fire in 1866. It was rebuilt in 1868. Among the list of ministers are J. Whitney, G. Messinger, N. Doolittle, J. Palmer, C. Shipman, G. Emerson, S. Carlton, H. Canfield, Bacon, and A. Wilson, most of whom were non-residents.

46. Brunersburg. Organized about 1868.

47. Brunswick. Organized about 1853.

48. Bryan. Organized previous to 1889.

49. Buford. Organized about 1856.

50. Bunker Hill. Organized about 1845 and met in the schoolhouse until a building was erected in 1856. Its list of pastors includes Bruce, Curry, Bennett, Brooks, Emmet, Biddle, Brush, Grandy, Tucker, and McLean. It was refellowshipped in 1900.

51. Burton. Organized about 1850.

52. Calais. Fellowshipped (Conv.) 1877 and (Wash.) 1878.

53. Caledonia. This organization was included in the Richland Association in 1846, but became dormant, and the more permanent society was formed in 1867. It met in the Presbyterian church until its own building was erected in 1871. This was rededicated in 1903. Its pastors have been Brown, Monroe, Wood (preceding the organization), M. Crosley, Woodberry, Morris, Sage, Evans, Saxon, Lander, B. F. Rice, Lauer, McLean, C. P. Nash, Canfield, Carney, Quackenbush, L. D. Crosley, Carrier, Brainard, Spicer.

54. CAMDEN. Guthrie preached at Bank Spring, two miles north of Camden, about 1864, and the next year effected an organization in Camden itself. A building was erected in 1869, but the church later became dormant, and it was sold in 1917. Among the early pastors were Polk, W. J. Crosley, Tucker, and Cantwell.

55. CANNONSBURG. Erected a building in 1848.

56. CARLISLE. Organized and fellowshipped (W. R.) 1834 as the society of Carlisle and Eaton. See La Porte.

57. CARTHAGE. Organized about 1831.

27. CASSTOWN. Erected a building 1846 and fellowshipped (Win) the same year.

58. CASTALIA. See Margaretta.

59. CASTINE. Erected a building about 1851.

60. CENTERFIELD. Known as the Church of the Redeemer; organized previous to 1870, in which year a building was erected.

61. CENTERVILLE. Organized 1826 by New Englanders, many of whom had been Quakers. Fellowshipped (Cent.) 1837. Owned a third interest in a union building, 1838.

62. CHAMPAIGN. Fellowshipped (Cent.) 1835 as the society of Champaign and Union Counties.

63. CHARDON. Universalists active here as early as 1829. Organized and fellowshipped (W. R.) 1838. Occasional preaching 1860-1900.

64. CHILLICOTHE. Many Universalists here in 1830. Erected a building in 1844.

65. CINCINNATI. Many laymen settled here and were visited by travelling preachers from the east. Eliphalet Case spent four weeks here in the spring of 1827, and about this time the society was organized under the name of Universalians. A lot was purchased and a building erected and dedicated within a few months, said to have a capacity of 1000 persons. No permanent pastor could be obtained however, and some of the members were induced to renounce their faith. Josiah Waldo was installed in 1828 and for a time there was promise of prosperity. After his resignation in 1832 the "indifferent and badly located" building

was sold and the society became extinct. In 1835 it was reorganized by George Rogers with the aid of Rev. George Campbell, a Restorationist from Massachusetts. After some difficulties it was decided to purchase the building on Walnut St. between 3rd and 4th, known as the Mechanics Institute for $6600. This was done in 1836 and in the following year extensive repairs were made, equipping the basement for Sunday School purposes. Successful pastorates were aided by unwise evangelistic methods in the orthodox churches, and the work became firmly established. The old building was replaced by a new one in 1842. In that year there were at least four Universalist societies in the city: the "old," the "new," organized by Pingree and meeting in a hall on Court and Vine Sts., another which had irregular preaching by Gurley, and the Restorationists, on Race St. between 5th and Longworth. In addition there had been a German Universalist church organized in 1838. Sometime previous to 1859 the parent society moved to Plum St. between 4th and 5th. In 1898 another removal took it to Walnut Hills. Following is a complete list of pastors: J. C. Waldo, 1828-32; George Rogers, 1835-36; William West, 1836-39; J. A. Gurley, 1839-44; A. C. Thomas, 1844-47; Henry Jewell, 1847-51; G. W. Quimby, 1851-54; I. D. Williamson, 1854-57; G. T. Flanders, 1857-61; G. L. Demarest, 1864-65; E. L. Rexford, 1865-69; Willard Spaulding, 1870-72; J. G. Adams, 1872-76; J. M. Bailey, 1877-78; J. H. Hartley, 1879-80; Sumner Ellis, 1880; W. H. Rider, 1882-83; E. F. Pember, 1884-87; E. W. Whitney, 1887-90; Harry L. Canfield, 1891-94; U. S. Milburne, 1894-98; Harry Blackford, 1899-1901; S. G. Ayres; A. B. Beresford.

66. Cincinnati 2nd. A new second church was organized in 1848 and purchased a building at the southwest corner of Sixth and Mound Sts. When the first church moved from Walnut St. the second church bought the property and worshipped there until about 1857, when, by reason of internal dissension the society became defunct and the property was sold to the Unitarians. Its pastors included Hartzell, Peters, Gurley, T. H. Johnston, Weaver, Chamberlain, W. S. Bacon, and others.

67. Circleville. Organized 1833.

68. Claridon. A church once existed here which had become dormant before 1880. Probably same as E. Claridon.

69. Clear Creek. Probably Warren Co. The second society in this township was organized about 1848 and erected a building.

70. Cleveland. Frequently visited by traveling preachers in the '20 and '30s. In 1846 a partly furnished church belonging to the Methodists was purchased, but it passed to other hands about 1852. An awakening and organization came about 1862 and for a time there was prosperity, but about 1874 one or more "splits" occurred, and by 1880 they were all dead. The present organization was effected in 1891; two years later a chapel was dedicated at Fourth and Willson. The present building is located at Superior and Melbourne.

71. Clinton. Organized and fellowshipped (Cent.) 1830.

72. Clover Lick. Organized about 1845.

73. Clyde. Erected a building about 1852. The church was dormant by 1900, and the building sold in 1901.

74. Coe Ridge. See Olmstead.

75. Cold Spring. Organized about 1850.

76. Columbus. Visited by traveling preachers in the '30s. More regular services began about 1836 in the Court House. Later used a building at High and Friend Sts. Organized 1844 and in 1846 purchased the German St. Paul Church on the east side of Third between Town and Rich. This was later sold to the Masons and a lot on State St. purchased. A chapel was built in 1884, a church in 1891, and a parsonage in 1889. Since the date of organization the pastors have been Eaton (1845), Doolittle (1845-51), Gaylord (1852-54), Gifford, Upson, Hawes, Nye (1856-59), Gorman (1859-61), Cantwell (1861-65), Bruce (1865-68), Rexford (1869-74), Ralph, Abel, W. M. Jones (1889-94), Rexford (1894-07), F. B. Bishop, E. V. Stevens, and Chas. Alden. Recently a new church building has been erected on 16th St.

77. Concord. Organized sometime previous to 1847.

78. Conneaut. See Monroe. Apparently organized independently of Monroe in 1847.

79. Conover. Organized at Lena, 1868. Moved to Conover and building erected 1871. Early pastors were Guthrie, Moore, Lauer, and Blackford.

80. Coolville. Organized 1829. Reorganized 1846. Started to build, but sold out to Congregationalists.

81. Copley. Organized and fellowshipped (W. R.) 1845.

82. Coshocton. Organized 1835. Reorganized about 1846.

83. Cuba. Organized November 29, 1868, and erected a building in 1870, which was remodeled and supplemented by a parsonage in 1894. New building erected in 1909. The pastors have been W. S. Bacon, Tucker, Saxton, Mrs. H. V. Andrews, Richardson, Colegrove, John, Lewis, F. W. Evans, Kellerman, Sara Stoner, H. G. Moore.

84. Darby (Creek) and Union. Fellowshipped (Cent.) 1835 and Win.) 1845. See Plain City and also Irwin.

85. Dayton. Organized 1838 and erected a building 1846. Included in Winchester Association until 1854 and then transferred to the Montgomery Association. This organization became dormant, as did a second one whose building was sold about 1885. A third organization was effected in 1900 and fellowshipped (Win.). It met at first in the Christian Science Church and later in 1907 erected a chapel. It too became dormant as a result of the flood.

86. Decatur. Organized 1833. Reorganized and fellowshipped (Wash.) 1869.

87. Defiance. Organized about 1870.

88. Delhi. Erected a building 1842. Dormant before 1893.

89. Dooley Settlement. See Eaton.

90. Dry Ridge. Organized about 1847.

91. Dunham. Organized from Belpre membership 1845 and met in a schoolhouse. Later it was reunited with Belpre.

92. Dudley. Fellowshipped (Conv.) 1877.

56. Eaton. See Carlisle.

89. Eaton. Samuel Tizzard moved here in 1820 and about 1825 Kidwell began coming for regular monthly services. Other early preachers were St. John, Parker, Dodge, and Hawley. Kidwell organized a church in 1827. This became dormant and the present society was formed in 1856 at Dooley Settlement by

Bacon, who had already been preaching there two years. This was known as the Friendship Church. He also preached at Eaton in the Christian Church. The society was reorganized and moved to Eaton in 1872, first using the City Hall. A building was dedicated in 1877. The pastors have been Bacon, Guthrie, Dutton, Blackford, Tucker, Lander, Frank Evans, Getchel, Dutton, L. D. Crosley, Richardson, Yates, Blackford, Guthrie, Conner, B. G. Carpenter, Moorman, Robinson, Henry Blackford, Thompson, M. G., and L. P. Jones, S. L. and J. A. Stoner.

68. East Claridon. Organized 1878. See Claridon.

83. East Fork. Included in Ballou Association about 1846. See Cuba.

93. East Liberty. See Newton.

94. Edwardsville. Erected a building 1837.

95. Eldorado. Organized 1849 at home of Daniel Disher southeast of town by Elihu Moore, who had been preaching in this vicinity some years. Erected a building 1850; this was known as the Monroe church and was located south of town. In 1868 a brick building was erected in town. A new building was built in 1909. The pastors have been Moore 1849-55, Emmet, Sweet, Gifford, Guthrie 1864-66, Moore 1867-70, Lauer 1871, Eaton 1872-73, J. H. Blackford 1874-95, Moorman 1896-97, J. H. Blackford 1898-99, Robinson 1900-01, Harry Blackford, 1902-03, S. L. Stoner 1904-17 and also J. A. Stoner 1908-13.

96. Fairfield. Washington Co. Building erected 1867. Reorganized 1880.

97. Fairmont. Auglaize Co. Fellowshipped 1889.

98. Farmer's Station. See Green.

99. Farmington. Organized 1822.

100. Felicity. Organized about 1851.

101. Fearing. Organized 1833. Also a German Universalist congregation here 1836.

102. Fishtown. The building was sold in 1902.

103. Flint. Organized 1871 by Unitarians.

104. Florence. Organized previous to 1847.

105. Franklin. Organized 1838.

106. Fredericktown. Organized 1829 as the Universalian Library Society of Fredericktown and vicinity. Erected a building about 1838.

107. Fredonia. Erected a building about 1834.

108. Freemont. See Lower Sandusky.

89. Friendship. See Eaton.

109. Friendship. Organized about 1848. United with New Madison 1890.

37. Frost. Fellowshipped (Wash.) 1838. Reorganized 1878.

110. Gallipolis. Organized 1829. Active 1847. A building was built in 1860. It is now the printing office of the "Gallia Times."

111. Gardentown. Union building about 1855.

16. Geneva. Organized and fellowshipped (W. R.) 1834 as the society of Geneva, Harpersfield, Austinburgh, and Saybrook.

112. Gorham. Organized about 1868.

113. Goshen. Northwestern Association. Organized about 1870.

114. Goshen, Clermont Co. Organized 1846 and erected a building 1848. Early pastors were Biddlecome, Emmet, Bacon, Polk, Henley, Corwine, Cantwell, and Emery.

98. Green. Perhaps in Clinton Co. Organized 1846 and erected a building 1848. See Farmer's Sta.

115. Green Creek. Organized about 1847.

116. Greenfield. Organized 1842.

117. Greenville. After services had been held in the Opera House by Carlton and McLean for two years a society was organized in 1893 which erected a building in 1895. The pastors have been MacLean, Richardson, L. D. Crosley, Guthrie, M. G. and L. P. Jones, Barrett, Colegrove, Williams, and Rowland.

118. Greenwich. Organized previous to 1846.

119. Guilford. Organized about 1831.

120. Hamilton. See Rossville. Organized 1836 in the Court House. Erected a building at Front and High Sts., 1852, which was replaced in 1891 by one at Third and Dayton. Erected a parsonage 1892. The list of pastors includes Kidwell, Williamson, Gurley, Rogers, Quimby, Gaylord, Brooks, Pingree, Brush, Biddlecome, Bacon, Galligher, Gage, Bortle, Linton.

121. Hampton. Organized and fellowshipped (Cent.) 1830.

122. Harford. Also called Stratford. Location unknown. Erected a building about 1856.

123. Harmar. Organized 1839 and maintained an existence for ten years.

124. Harmony. Fellowshipped (Win.) 1846 and coöperated in erection of union building 1847.

125. Harpersfield. Organized and fellowshipped (W. R.) 1856 as Harpersfield and Trumble. See also Geneva.

126. Hartford. Organized about 1870.

127. Harrison. Organized about 1856. Fellowshipped (Conv.) 1874.

128. Harrod. Fellowshipped 1902 and erected a building 1904.

129. Hase's Cross Roads. Organized 1835. Location unknown.

130. Havana. Fellowshipped 1881.

131. Hebron. Fellowshipped (Cent.) 1842, and coöperated in a union building.

132. Higginsport. Included in Ballou Association, 1846.

133. Hockingport. Organized previous to 1847.

134. Hollansburg. Organized about 1873.

135. Homer. Organized previous to 1847.

136. Houston. Organized about 1844.

137. Huntington. Organized about 1834 and again in 1846. Reorganized 1858 as the United Christian Universalist Church of Rochester and Huntington. Fellowshipped (Mur.) 1858. Erected a building 1877. Pastors have been H. P. Sage, Binns,

Gifford, W. D. Shipman, Burnell, Danforth, Buckner, Cornelia Andrews, Seaton, J. R. Carpenter, Olin, Austin, L. D. Crosley.

138. HUNTSBURG. Organized about 1855 and included in Western Reserve Association.

139. HURON. Organized previous to 1847.

140. INDIAN HILL. Organized about 1848.

84. IRWIN. Organized 1863 and fellowshipped (Win.) 1864. See also Darby.

141. JACKSON AND JOHNSON, Champaign Co. Included in Winchester Association 1843. See St. Paris.

4. JEFFERSON. See Alder Chapel.

142. JEFFERSON. Huron Association. Organized about 1851.

143. JEFFERSON(VILLE). Probably Fayette Co. Organized about 1848.

144. JERSEY. The first preaching was by Curry in 1824 in the cabin of Michael Beem. Later his barn was used. Organized 1829 and erected a building in 1840. This was replaced by a new structure in 1887. The pastors were Curry, Strong, Jolly 1833-37, Gifford, Binns, Woodrow, Manley, Norton, Jones, Ralph, Woodbury from about 1855 to 1875, Crary, Yates, Quackenbush, Tucker, Pitkin, Richardson, White, Stirton, John, Colegrove, Thompson, and Leavitt.

145. KENT. Organized by attendants of the Brimfield church in 1866 as the Franklin Universalist Conference. After reorganization a building was erected in 1868. Its pastors have been Cledhill, Morris, Marsh, Wilson, Canfield, Danforth, Colegrove, Lewis.

146. KENTON. Organized by Eaton and fellowshipped (Conv.) 1876. Worshipped in the Court House and elsewhere. F. S. Rice and Day were pastors. Dormant since 1880.

147. LAGRANGE. Organized sometime previous to 1849 and erected a building, which was later leased to the Adventists.

56. LAPORTE. Erected a building sometime previous to 1847. See Carlisle.

148. LEBANON. Organized about 1872.

149. Leesburg. Erected a building 1840, much of the lumber for which was furnished by Weber, the first preacher. The movement waned as that at Centerfield grew.

79. Lena. See Conover.

150. Lenox. Organized 1836.

151. Leroy. Organized in 1839 at the Center School House. Building dedicated in 1849.

152. Lewiston. Organized in 1844. Location unknown.

153. Lewistown. Included in Winchester Association 1846.

154. Lexington. Organized 1831 and soon erected a building.

155. Liberty. See Newway.

156. Liberty Center. Organized about 1870.

29. Little Hocking. Organized in 1852. Its first building was at Newbury in 1854. In 1891 a new building was erected at Little Hocking. The early name of the organization was Second Belpre, but in 1895 this was changed to Little Hocking. The pastors have been Weaver, Bartlett, McMaster (18 years), Druley, Earl, Hewitt, F. K. Beem, Brainard, Grimmer, and Metz.

157. Little Mountain, Lake Co.. Annual grove meetings held here by Wilson for 35 years. Organized about 1874.

158. Lisbon. Organized about 1846 and coöperated in union building.

159. Locust Grove. Included in Scioto Association about 1849.

111. Lodi. Fellowshipped (Conv.) 1873. Dead 1880.

160. London. Organized and fellowshipped (Win.) 1858 and erected a building 1866, which was remodeled in 1875. Early services were held in the Presbyterian Church. The pastors have been Nye, Gorman, Demerest, Bruce, Rexford, Polk, Abell, the Crosleys, Henley, John, Milburn. The building was sold in 1917.

161. Londonderry. Organized about 1845.

162. Lower Salem. Organized 1859 by J. W. McMaster. Erected a building 1861. The ministers have been McMaster, 1859-81, Hewitt 1889, Brainard 1890-99, Thompson, Morris, Bronnis.

108. Lower Sandusky. Organized and erected a building 1842.

163. Lyme. Organized 1832.

164. Lyons. Organized previous to 1889. Erected a building. Rededicated 1904.

165. Madison. Fellowshipped (Conv.) 1875.

166. Madisonville. Erected a building which later was sold and became the Keeley Institute.

167. Mansfield. Organized 1848 by Smead. Reorganized 1890 by Crispin and fellowshipped. Purchased Christian Church 1898.

168. Mantua. Regular preaching here by Reuben Jones from 1815 to 1831.

58. Margaretta and Pipe Creek. Organized previous to 1847 and erected a building 1868.

169. Marietta. Organized 1817. On Feb. 2, 1832, the legislature passed an act to incorporate "The First Universalian Religious Library Association of Marietta." It was the purpose of this society to build up a large library and its funds were invested in books rather than in preaching. About 3000 volumes were gradually collected, only to be destroyed in the flood of 1860. A frame church on Second St. was erected in 1842, one room of which was used as a library. In 1850 the Western Liberal Institute was placed under the care of the church. Pastors were from time to time employed, including Edwards, Flanders, Weaver, Eaton, Bartlett, Barron, Sweet, Hicks, J. W. McMaster, Henley, Morris. In 1869 the church was merged with the Unitarian society.

170. Marion. Organized and fellowshipped in 1909 and erected a building in 1913.

171. Mason. Organized in 1835 under the name of Palmyra, and erected a building the next year. Reorganized in 1886 under the name of Mason, after a new building had been completed. The pastors have been Atkinson, Linnell, W. Bacon, Carlton, Henley, Vincent, Rice, Pember, Conner, Backus, Carpenter, Dunham, C. E. Jones, Carrier, Hilstren, Thompson, Bisbee.

172. McConnelsville. Organized previous to 1836. Reorganized 1847, and erected a building about 1851. Fellowshipped (Wash.) 1850. The building was sold in 1921.

173. Mechanicsburg. Included in Winchester Association 1843. See Goshen.

174. Medina. Erected a building previous to 1847.

175. Mesopotamia. Organized and fellowshipped (W. R.) 1844 and erected a building about 1848. The latter eventually became the town hall.

3. Miami City. Located at Alcony. Organized about 1858 and erected a building. This was remodeled in 1903.

176. Miamisburg. Organized 1833.

177. Miamiville. Organized about 1862.

1. Middlebury. Organized 1839. See also Akron.

178. Middlefield. Organized and fellowshipped (W. R.) 1846.

179. Middleport. Organized and erected a building in 1868. Revived 1889. Fellowshipped (Wash.) 1891. Building sold 1904, and is now used as a public library.

180. Milford. Organized previous to 1836 and erected a building. This society became dormant and a new one was formed and fellowshipped 1889. A new building was erected 1892.

181. Mill Creek. Organized about 1845.

182. Milroy. Fellowshipped 1900.

183. Millerstown. Organized 1860 and erected a building. The building was sold in 1879.

78. Monroe and Conneaut. Organized 1834. The Monroe church was fellowshipped (W. R.) 1835 and erected a building about 1853. Also called Monroe Center.

95. Monroe. See Eldorado.

184. Montgomery. Organized and fellowshipped (Miami) 1836 and erected a building 1837. Among the pastors have been Pingree, Henley, Gurley, Biddlecome, Demerest, Bacon, Crosley, Cantwell, Corwine, B. G. Carpenter.

185. Morgan. Organized about 1848 and met in the "Temperance Ark."

186. Mt. Carmel. Early preaching was by Parker, Gillmore, Laurie, Gurley, Rogers, Pingree, Emmett. Organized as the

church of Mt. Carmel and Newtown about 1840, but later the organization was taken to Newtown. Organized independently of Newtown 1864, and in coöperation with Odd Fellows erected a building 1867. Other pastors were M. Crosley, Demerest, Henley, W. S. Bacon (nearly 25 years), Conner, Backus, J. R. Carpenter, John, J. A. Stoner, Gillespie, Harry Blackford, Thornton, the Colegroves.

187. Mt. Gilead. Organized and erected a building 1861. The pastors have been Brown, Nye, Henley, Woodbury, M. Crosley, Crowell, Morris, Sage, Evans, Canfield, Shumway, Carlton, Tucker, Carney, L. Crosley, Ashworth, L. Robinson, Dickey, J. R. Carpenter, Stoner.

188. Mt. Healthy. Met in the Free Meeting House as early as 1830. D. Bacon was the pastor during a period of growth about 1848.

189. Mt. Pleasant. Organized about 1845.

190. Mt. Vernon. Organized 1833 with 150 members and Jolly and Davis as preachers.

191. Napoleon. Organized about 1868.

192. Newark. Fellowshipped (Cent.) 1842, and erected a building 1846.

193. Newbury. Organized about 1820 and, in coöperation with Baptists, erected a building 1845. This later became the sole property of the Universalists. The founders of this church came from Monson, Mass.

194. Newbury, Washington Co. Organized 1852.

195. New Haven. Fellowshipped (Conv.) 1879 and coöperated in union building.

196. New London. Fellowshipped (Murray) 1835.

197. New Madison. Organized 1859 by Gifford. Erected a building in 1860 which was replaced by a more modern one in 1903.

198. Newman. Erected a building.

199. New Paris. Organized about 1840 by McCune and fellowshipped 1843 (Mont.). Coöperated in a union building. Re-

organized by Guthrie 1866. Erected a building 1875 which was sold to the Grange in 1914. Among the pastors have been Guthrie, Carlton, Tucker, Blackford, L. D. Crosley, Moorman, the Stoners, the Colegroves, the Jones, Lander, Richardson, and others.

200. New Philadelphia. Organized about 1862.

201. New Richmond. Organized about 1846 and died about 1855. Erected a building. Parker and Gilmore were pastors.

41. Newton and Braceville. Organized about 1822.

93. Newton and East Liberty. Fellowshipped (Win.) 1843 and coöperated in union building.

202. Newtown. See Mt. Carmel. Organized independently of that place 1864.

203. New Vienna. Organized about 1849; reorganized 1867 by Polk and Carlton.

204. Newville. Organized about 1856.

155. New-way. Fellowshipped (Cent.) 1842 and erected a building.

205. New Weston. Organized about 1903.

206. Nevada. Organized.

207. North Hill. Organized about 1850.

208. Norwalk. After preaching here a little more than a year, Dr. Canfield organized a church on January 17, 1869. Temperance Hall was at first used for worship, and a building erected in 1872. Other pastors have been Hathaway, Vincent, Powell, Getchell, J. F. Rice, Crane, Felt, Dunham, Corwin, Dickey, Minor, Spanton, Couden, Brown, and Welch.

209. Oberlin. Organized about 1848.

210. Ohio City. Organized about 1836 and erected a building. Whitney and Dinsmore were pastors; the latter opened an academy.

211. Olive. Included in Washington Association 1846.

212. Olive Branch. Organized previous to 1849.

74. Olmstead. Organized in 1838 or earlier and coöperated in a union building. A new building was built in 1847 and a reorganization occurred in 1870.

213. Ongon. Huron Association. Organized about 1851.

214. Oregon. Organized about 1848.

215. Orwell. Fellowshipped (W. R.) 1835.

216. Oxford. Organized 1830 and fellowshipped (Miami) 1837. Erected a building 1840. Disbanded in the early '80s. Kidwell, Dodge, St. John, Rogers, Longley, Polk, Haskell, Gifford were preachers.

217. Painesville. Organized.

218. Palestine. Organized 1858 by Moore, meeting first in a schoolhouse, and later erecting a building. Carlton, Guthrie, Blackford, MacLean, Richardson, L. D. Crosley, the Stoners, Colegrove, were pastors.

219. Palmyra. Organized and fellowshipped (Miami) 1836.

220. Parkman. Organized about 1834 and about 1845 erected a building on a lot given by Gen. Perkins. The building was sold in 1904.

221. Peninsula. Fellowshipped (W. R.) 1843.

222. Pennsville. Organized about 1851.

223. Perrysburg. Erected a building in 1837 which was sold about 1850 to the Roman Catholics.

224. Perrysville. Organized about 1843.

225. Peru. Truman Strong commenced preaching here in 1821. The first Universalist preaching in the Fire lands. Organized 1827 and fellowshipped (Rich.) 1828. Incorporated by the legislature February 24, 1834. Erected a building 1840. The pastors have been Strong, N. B. Johnson, Farley, A. Davis, Brown, J. R. Johnson, Smeed, Eaton, Hovey, Wood, Gibbs, Hull, Sweet, S. Clark, Vibbert, Nye, Crane, C. P. Nash, Ashton, Canfield, Brunning, A. L. Rice, S. C. Clark, J. F. Rice, Danforth, Laurence, J. R. Carpenter, Humberstone, Couden, Brown, Wilson, Welch.

226. Pharisburg. Organized about 1855; reorganized 1879 by L. D. Crosley, and met in Methodist Protestant Church. Still

another organization seems to have owned a building of its own in this vicinity about 1889. Abrogast and Wait were pastors.

227. Pierpont. Fellowshipped (W. R.) 1835.

228. Piketon. Organized about 1843.

58. Pipe Creek. See Margaretta.

229. Plain City. See Darby. Organized as Pleasant Valley and fellowshipped (Cent.) 1835. Reorganized 1842 and fellowshipped (Win.) 1843. Erected a building 1850 and replaced it by another in 1890. The latter was partially destroyed by a cyclone in 1912 and rededicated in 1913. Among the preachers have been C. Rogers, Emmett, Jolly, Snell, Wait, Norton, Carlton, Lauer, Glover, Saxton, Crosleys, Abell, the Beems, Henley, Milburn, Stray, Spicer, Thompson, Trout, Stirton, Richardson, Colegrove, Baker, Rexford, Glazier, Robinson.

230. Plainfield. Organized about 1873.

231. Plainville. Organized about 1849. Erected a building about 1868.

232. Plattsburg. Fellowshipped (Win.) 1859 and erected union building with Christians. Services ceased about 1870 but the property interest was retained until 1896.

233. Plattsville. Organized about 1884.

234. Pleasant. Clarke Co. Included in Winchester Association and erected a building about 1846.

235. Pleasant Hill. Jerome Twp., Union Co. Fellowshipped (Win.) 1847.

229. Pleasant Valley. See Plain City.

236. Pretty Prairie. Champaign Co. Organized previous to 1836.

237. Pricetown. Organized 1833 by G. Rogers; reorganized 1860 and erected a building 1861. A new building in 1899 was destroyed by fire in 1907.

238. Primrose. Organized about 1868.

239. Princeton. Erected a building about 1852.

240. Pyrmont. Organized previous to 1867.

241. Quincy. Organized and erected a building about 1846. Reorganized and fellowshipped (Win.) 1869.

242. Rainsboro. Organized previous to 1849.

243. Raney's Grove. Organized.

244. Ravenna. Organized 1837 and erected a building 1842. Fellowshipped (W. R.) 1841 and (Conv.) 1877. A new building was erected in 1877 and a third about 1890.

245. Reed. See Sherman.

246. Republic. See Scipio.

247. Reynoldsburg. Organized 1848 and erected a building in 1849. This was burned in 1905. Gifford and Woodbury were early pastors.

248. Richfield. Organized previous to 1847.

249. Richland. See Union.

250. Richmondale. Organized about 1843 and erected a building.

251. Ridgeville. Erected a building in 1847 which was remodeled in 1892.

252. Ripley. Organized previous to 1846. Huron Co.

137. Rochester. See Huntington.

37. Rome. See Frost.

253. Rossburg. Organized about 1862.

120. Rossville. Possibly erected a building 1842. Called Rossville and Hamilton 1851.

254. Roxbury. Organized 1833.

255. Royalton. Organized 1847.

256. Rutland. Organized 1835 and erected a building about 1847. This was burned about 1892. Webber and Craven were early preachers.

257. Salem. Ashtabula Co. Organized 1825.

237. Salem. See Pricetown.

162. Salem. See Lower Salem.

258. Salem, Columbiana Co. Organized 1859 and erected a building 1861.

259. Salem Grove. Scioto Association. Organized about 1842.

260. Sandusky. Organized and erected a building 1842.

16. Saybrook. See Geneva.

246. Scipio. Organized 1835 and erected a building 1846.

261. Sharon. Location uncertain. Fellowshipped (Rich.) 1833 and Murray 1838. Reorganized 1845 and erected a building 1851.

262. Sharon Center. Organized.

263. Sharonville. Erected a building about 1851. Reorganized 1890.

264. Sinking Spring. Erected a building about 1850.

265. Sheffield. Organized and erected a building 1842.

266. Shelby. Erected a building 1848. Included in Richland Association 1846.

245. Sherman. Organized as Sherman, Reed, and Thompson about 1846.

267. Smithville. Organized and erected a building 1842.

268. Snow Creek. Included in Richland Association 1846.

269. South Bloomfield. Erected a building about 1852.

270. South New Lyme. Organized about 1880.

271. Springboro. Erected a building 1841 which was replaced by another 1896.

272. Spring Creek. Organized about 1850.

273. Springfield. Organized 1836 and erected a building 1837 which was replaced 1893. Preachers have been Fisk, Davis, Messener, Pingree, Emmett, Biddlecome, Waite, Linnell, Weaver, Turner, Demerest, Carlton, Bosseman, Tomlinson, Henley, Ashenfelter, Guthrie, Countryman, Stoner, Sias, H. Moore, McLaughlin.

33. Spruce Run. See Berne.

141. St. Paris. Organized about 1879. See Jackson.

274. Steubenville. Organized.

275. Stockport. Organized previous to 1847.

276. Stryker. Fellowshipped (Conv.) 1877. Building sold 1921.

277. Summerford. Fellowshipped (Win.) 1844.

278. Summit Station. Called the "Church of Our Mother." After many years of occasional preaching by Quackenbush and Milburn this church organized in 1898 and erected a building the same year. Pastors since that date have been Pitkin, Richardson, White, Colegrove, Thompson, Leavitt.

31. Sunbury. See Berkshire.

279. Symm's Township. Organized about 1843.

245. Thompson. See Sherman.

280. Thornville. Organized about 1848.

281. Tiffin. Organized previous to 1846.

282. Todd's Fork. Fellowshipped (Miami) 1836.

283. Toledo. Organized about 1868.

284. Townsend. Organized previous to 1847.

285. Trenton. Organized about 1870.

286. Troy. Organized previous to 1847, and consisted of one society and two churches. Perhaps it is to be identified with Hocking.

125. Trumball. See Harpersfield.

287. Uhrichsville. Organized about 1868.

249. Union Society of Wayne and Richland Counties. Fellowshipped (Rich.) 1835.

84. Union. See Darby.

288. Union. Scioto Association. Organized about 1848.

289. Union. Huron Association. Organized about 1847.

290. Universalia. Organized a Sunday School 1867.

291. Upper Sandusky. Fellowshipped (Conv.) 1878; reorganized 1890. The building was sold in 1916.

292. Vienna. Organized previous to 1846 and erected a building 1847.

293. Vincent. Organized sometime previous to 1889; reorganized 1893 and fellowshipped 1894.

294. Vinton. The Masons and Universalists and others built the Academy building here in 1858; in it the Universalists worshipped. It was the only church in Vinton for many years.

295. Walbridge. Fellowshipped 1891.

296. Waldo. Organized previous to 1847.

297. Washington C. H. Fellowshipped 1890.

298. Watertown. Organized and erected a building 1833 located below the village. This was burned in 1857 and disorganization resulted. Reorganized 1870 by McMasters and erected a building. Fellowshipped (Wash.) 1871. Building remodeled 1904.

299. Wesley. Organized about 1833 and coöperated in a union building.

300. West Carlisle. Organized 1834 and erected a building about 1848.

301. West Florence. Coöperated with Christians in erecting a building 1859.

302. Westfield. Organized 1830 as First Free Church in Westfield. Fellowshipped (W. R.) 1854. Coöperated with Baptists in a union building.

303. Westfield, Delaware Co. Fellowshipped (Cent.) 1830.

4. West Jefferson. See Alder Chapel.

304. West Unity. Organized about 1868.

305. Westville. Organized previous to 1836; reorganized and fellowshipped (Conv.) and erected a building 1877.

306. White House. Organized about 1868.

307. Wilkesville. Organized previous to 1847 and erected a

building 1848. At a later period it was used as a kind of community house and finally became a private dwelling.

308. Willoughby. Organized and fellowshipped (W. R.) 1855. Erected a building which was sold about 1890, but the organization was continued.

309. Willow Hill. Organized about 1847.

310. Windsor. Organized 1847; reorganized 1866.

311. Woodstock. See Champaign. Organized and erected a building 1842; fellowshipped (W. R.) 1843. Reorganized 1863. Erected a new building 1895. The pastors have been Emmett, Wait, Messenger, Biddlecome, Pitrat, Gifford, Linnell, Moore, Gooch, Ebert, Doolittle, Sweet, Henley, Vibbert, Soule, Glover, Dutton, Crosleys, Day, Beem, J. Carpenter, Moore, Colegrove, Rexford, Baker, Glazier, Robinson.

312. Worthington. Organized 1846.

313. Zanesville. Organized about 1834; erected a building and fellowshipped (Cent.) 1842. Reorganized 1891. The building was sold in 1915.

CHAPTER XVII

BIOGRAPHICAL NOTES OF OHIO MINISTERS

THIS chapter seeks to give a list of all licensed or ordained preachers of Universalism in Ohio, together with brief biographical notes. The data have been secured in the same manner as for the churches, supplemented by a questionnaire. Accuracy has been the goal, but the careful reader will doubtless discover errors and omissions.

The present ecclesiastical laws provide for the *licensing* of those desiring to preach. A licenciate who has been a successful pastor for one year may receive *ordination.* An ordained minister from another denomination is given *fellowship.* In the earlier days these terms were not clearly defined, and thus will be found to be used interchangeably in the notes.

An asterisk indicates that the individual is still living (December, 1922). The date in the margin shows the approximate date at which each *began* preaching *Universalism* in *Ohio.*

1800 ABEL MORGAN SARGENT. Edited Free Universal Magazine in N. Y. and Baltimore about 1793 after which

he came to Penn. and Ohio, organizing Halcyon Churches. He edited the Lamp of Liberty in Cincinnati about 1829. He resided in Washington and Gallia counties and later retired to Indiana.

1814 Timothy Bigelow. Came from Winchester, New Hampshire, to Ohio in 1814 and settled at Palmyra where he died in 1823.

1815 Reuben Jones. A resident of Mantua who preached Universalism until about 1828, when he united with the Christians.

1816 Chandler Rogers. Came from Connecticut and lived at Worthington for thirty years. Preached in surrounding counties.

1820 Jonathan Kidwell. Born in Kentucky in 1779. After preaching for the Methodists and later the Christians he became in 1804 a Universalist and moved to Ohio. He lived at Eaton in 1825, at Cincinnati from 1829 to 1833, and the remainder of his life at Philomath, Indiana.

1821 Truman Strong. Born at Poultney, Vermont, March 7, 1907. He lived on a farm at Fredericktown for about 60 years and died there March 7, 1870. He preached in Richland, Huron, Wayne and Lorain counties and also at the Jersey Church.

1822 John M. Baldwin. Fellowshipped by the Northern Association.

1822 John Bo(w)yer. Settled in Mesopotamia in 1808 and was fellowshipped from the Christian denomination by the Northern Association. He died in 1858, never having been a settled pastor.

1822 Theophilus Cotton. Born at Plymouth, Massachusetts, in May 1781. He came with his Father, Colonel John Cotton, to Marietta. He was educated

for the orthodox ministry but became a Universalist and declined settlement. He was ordained by the Northern Association in 1822, lived at Youngstown, Austintown and Parkman. During the war of 1812 he served as Postmaster and later was Land Agent and farmer. He died in November, 1841.

1822 Nathan Baldwin Johnson. Preached in Northern Ohio and then went to Vermont, where he died two or three years later.

1822 Ambrose Perkins. Fellowshipped by the northern Ohio Association.

1822 David St. Clair. Fellowshipped by the Northern Association, in 1827 he moved to Geauga County and there joined the Christian Church.

1822 John Tuttle. Fellowshipped by the Northern Association.

1822 Ebenezer Williams. A resident of Portage. He joined the Christian Church about 1828.

1823 Asa Stearns. A resident of Athens county who preached at Belpre and other points.

1824 Hiram Curry. A Baptist who became a Universalist and about 1828 moved to Indiana.

1826 Eliphalet Case. Preached in Belpre during the winter of 1826 and then returned to New Hampshire. He again came to Ohio about 1842 and preached at Jersey.

1826 Daniel Hawley. A Methodist who came to Eaton to lecture on Universalism. He found congenial friends and remained to teach school for some months, after which he mysteriously disappeared.

1826 Aylett Rains. From Indiana to Chillicothe. Later he joined the Christian Church.

1826 Daniel St. John. Preached at Eaton.

1826 Matthias Croy. A resident of Gallia County, and a follower of Sargent. In 1846 he was living at Wilkesville.

1828 P. Adams. Lived at Unionville.

1828 Robert Huston.

1828 Abner H. Longley. Born at Mason County, Kentucky in 1796, and moved with his parents to Oxford in 1810, and later entered Oxford College. He was an itinerant Christian preacher but through the influence of Kidwell he became a Universalist. He was scholarshipped in 1841 by the Miami Association, and was ordained four years later at Cincinnati. He was also a cabinet maker by trade. In 1832 he moved to Indiana where he served as surveyor and legislator. He died at Paoli, Kansas on May 9, 1879.

1828 Josiah Crosby Waldo. Born December 5, 1803. Ordained 1827. Died August, 1890. Pastor at Cincinnati from 1828 to 1832.

1829 Edson Beels. Ordained by the Western Reserve Association in 1833. A resident of Pierpont, Ashtabula and Cherry Valley, where he died in 1852.

1829 Alpheus Sweet. Preached in Marietta, and in 1835 lived at Cleveland, and had a circuit outside that place. In 1841 he went to Michigan, but soon returned to Ohio. He preached at Springboro, Vienna Cross Roads, Fairfield, Columbus, Woodstock, etc.

1829 Abraham Hull. A Methodist of Troy who became a Universalist.

1830 Amphlett.

1830 A. M. Beard. A Christian minister of Jacksonburg, Indiana, who was fellowshipped by the General Convention of the Western States.

1830 George Cox. (The name is given variously as George N., George R. and George W. There may have been two men of similar names.) A resident of Elizabethtown, Virginia, who was fellowshipped by a General Convention of the Western States from the Methodists in 1836. He preached at several places in Ohio and Virginia and died at Lowell, April 6, 1879.

1830 M. Reck. Preached at Princeton, Lynchburg, Bellbrook, Hammersville and Felicity. He was fellowshipped by the Miami in 1841 and withdrew in 1853.

1830 William Yost. A Methodist of Gotham, Clermont County, who was fellowshipped by The General Convention of the Western States.

1831 Lewis F. W. Andrews. A graduate of Transylvania University in medicine and practicing physician in Cleveland and Pittsburg. He was the son of a prominent Presbyterian preacher, but became a Universalist about 1831 and was ordained by the Western Union Association. He preached as an itinerant in Pennsylvania and the southern states, dying at Americus, Georgia, March 16, 1875.

1831 Alfred Carder. A resident of Williams Settlement, twenty miles from Cincinnati, who became a Universalist and was fellowshipped by the Western Union Association.

1831 Fletcher. Moved from Maine to Ohio and preached at McConnelsville, Belpre, and Marietta.

1831 Robert Smith. Ordained by the Western Union Association and soon removed to Connecticut. He returned to Ohio about 1835 and preached in Hamilton, Mason, and Harrison. His peculiar views led to his suspension and he then moved to Kentucky and joined the Christian Church.

1831 Peter Yost. A resident of Goshen, Clermont County, fellowshipped by the Western Union Association.

1832 Justus Alexander. Preached in the Western Reserve until about 1844.

1832 Alfred W. Arrington. A Methodist from Indiana who began to preach Universalism in Cincinnati.

1832 Binnderman. A German orthodox of Ashland, who became a Universalist and preached to the Germans of Pennsylvania.

1832 Ezekiel DeWolf. A graduate of Bangor and Harvard. Soon after 1832 he went south as a teacher, and later to the west and to Europe. His last years were spent at Parkman, near the scenes of his early life.

1832 Francis H. Johnson. A Baptist of Utica, New York, who became a Universalist and preached in Huron and Washington Counties. He withdrew in 1837.

1832 Asher A. Martin. A Newlight Christian who became a Universalist.

1832 Nathan Wardsworth. A Methodist of Nelson who became a Univeralist and was ordained by the Western Reserve Association. He also lived at Olmstead and Amelia, and later moved to Missouri.

1833 E. Gird.

1833 Daniel R. Biddlecome. Preached at Nelson Flats, Erieville, Perrysburg, Dayton, Hamilton, Montgomery, Sharon, etc. Died at Richmond, Indiana, 1885.

1833 Clark. A Methodist of Norwalk who became a Universalist but preached only a few times.

1833 Asher A. Davis. A Christian of Woodstock who became a Universalist and for several years, although

in poor health, was a constant itinerant. He lived at Peru, Sunbury, Marion, Worthington, Columbus, and Zanesville. In 1840 he went to Massachusetts for a few years.

1833 M. Fiske. He came from New Jersey to preach in Springfield.

1833 J. J. Hollister. A resident in the Richland Association until about 1837.

1833 S. W. H. Jolly. Originally a Methodist. He "travelled most of the time through the wilderness of Ohio, preaching in private houses, school-houses, barns, and wherever he could find a hearing. He received but a small compensation, his whole soul was in the work, and he was dearly beloved by his fellow believers." Among his preaching points were Mt. Vernon, Columbus, Jersey, Belpre.

1833 Moses P. Morgan.

1833 Rupel Tomlinson. Came from Western New York to the Western Reserve.

1833 Kneeland Townsend. Preached in the Western Reserve.

1833 Jonathan Martin Tracy. Of Bronson, was ordained by the Western Reserve Association and did extensive circuit work. He moved to Chardon the next year. Upon being criticised for his Restorationist view, he withdrew to the Christians and renounced Universalism in 1835.

1833 Joel Tuttle. Ordained by the Washington Association. He lived at Fearing for several years.

1833 Morgan L. Wisner. Came from Michigan and was ordained by the Western Reserve Association. In 1837 he lived at Springfield.

1834 Dr. Hiram Bell. A Methodist Protestant of Newbury who became a Universalist, and was fellowshipped by the Western Reserve Association. He withdrew in 1848.

1834 Joseph Bradley. Came from New York to Chardon and later lived at Windsor and Mentor. He withdrew in 1847.

1834 George R. Brown. Born at Watertown, New York, October 6, 1806. He came to Peru at the age of seventeen, was fellowshipped by the Richland Association in 1834, and ordained the following year by the General Convention of the Western States. After a short residence in Michigan he made Clyde his permanent home. He preached in Green Creek, Caledonia, Belleville, Mt. Gilead, etc. He died at Toledo, May 9, 1873.

1834 Thomas Dolloff. Born at New Hampton, New Hampshire, March 28, 1786. In 1807 he moved to Maine where he left the Freewill Baptists for the Universalists and where in 1825 he was ordained. He came to Orange, Cuyahoga County, Ohio in 1834, and here spent the remainder of his days, partly a farmer, partly a preacher. He died at Bedford December 10, 1876.

1834 Nelson Doolittle. Toured Ohio from New York in in 1834, and about 1840 moved to Akron. In 1851 he moved to Pennsylvania.

1834 William Y. Emmet. Born in Virginia, July 17, 1798, the son of a Methodist preacher, and was taken to Ohio at the age of eight. He preached at West Jefferson, Woodstock, Oxford, Columbus, Springfield, Goshen, Pricetown, Montgomery, Cincinnati, and Circleville. He held thirteen public debates. He died at Springfield, January 1, 1873.

1834 Levi Harris. A resident of Pennsylvania who preached in the Western Reserve for about five years.

1834 J. E. Holmes. A resident of New York who toured the state and later moved to Illinois.

1834 J. P. Owen. A resident of Amesville, not regularly employed as a minister. Licensed by the Washington Association 1867.

1834 George Rogers. Born at London, England, May 5, 1805. Originally an Episcopalian, he became a Methodist preacher, and then in 1830 at Philadelphia a Universalist. Toured Ohio and later moved to Cincinnati, from which he travelled extensively, and where he died July 6, 1842.

1835 Ammi Bond, Jr. Born in New England and educated a Methodist, he became a Universalist during his youth and was ordained in Vermont. He came to Saybrook and Geneva, Ohio, from Carrol, New York. After a short residence in Michigan he returned to Ohio and preached in Conneaut, Monroe, Medina, etc. "His personal appearance was attractive; he had a well formed head, a Grecian face, and the soul within corresponded with the outer man."

1835 Jesse Braman. A resident of New London fellowshipped by the Murray Association.

1835 David Culvert. Fellowshipped by the Central Association.

1835 Enos Leidy. A resident of Palmyra and Parkman, ordained by the Western Reserve Association in 1838, and disfellowshipped in 1840.

1835 N. Carper. A Methodist preacher who became a Universalist and moved to Ohio, where he was ordained by the Western Union Association. Preached at Xenia, Leesburg, New Petersburg, etc., doing

manual labor during the week. He died at the latter place May 15, 1869.

1835 L. L. Sadler. A resident of Perry, New York, who toured Michigan in 1833 and Ohio two years later. He soon moved to Columbus and then to Perrysburg, and also preached at Belpre. In 1839 he went to Maine.

1835 H. P. Sage. For many years a resident of Huntington. He preached at New London, Fitchville, Hartland, Milan, Berlin, Florence, Brownhelm, Amherst, Henrietta, West Carlisle, Stockport, Watertown, Belpre, Olmstead, etc. He died about 1887.

1835 Taney. Preached in the Western Reserve.

1836 Barnum (Or Barnes?). A Baptist of Huron County who became a Universalist.

1836 M. A. Chappelle. Born at Belpre in 1809, the son of Julius Chappelle, a charter member of the church in that place. He was educated through the Universalist library, and prepared himself as a preacher and editor. He edited the Christian Telescope at Columbus in 1836. His preaching field was northern Ohio, Pennsylvania, and Michigan. For a time he lived at Frederickstown.

1836 Benjam Gass. Came from Pennsylvania to Cincinnati and there became a Universalist.

1836 B. F. Hitchcock. The name is also spelt Heacock and Hickox. He came from St. Lawrence county, New York, to Cleveland, and preached at various points in that part of the state. In 1863 he was living at Conneautville, Pennsylvania.

1836 Eusebius Hoagg. He came from Pittsburgh to Belpre and was soon ordained by the General Convention of the Western States. He also preached at Ravenna,

Chardon, Humphreysville, Huntsville, Burton, and in 1846 returned to Pennsylvania.

1836 Stephen Hull. A resident of Carlisle, ordained by the Ohio Convention in 1837. He preached at Oberlin, Huron, Portland, Olmstead, La Porte, etc., up to about 1845.

1836 H. S. Marble. Fellowshipped by the Richland Association. He preached at Margaretta, Castalia, Fredericktown, Oxford, etc., and died in Iowa in 1857.

1836 James McKelvey. A Baptist of Palmyra who became a Universalist and was soon ordained by the Western Reserve Association. He was suspended by the same body in 1838.

1836 George Messinger. Born in Massachusetts and later lived in New York, where he was licensed in 1824 and ordained two years later at Eatonbush. He toured Ohio and in 1838 moved to Springfield where he lived for practically all the balance of his life, although much of his work was at Ravenna and other points in the Western Reserve. In 1850 he withdrew from the ministry, but was refellowshipped in 1859. He died about 1873.

1836 E. Richardson (The initial is also given as C.). A resident of Rutland.

1836 Theodore Schreiner. The pastor of a congregation of German immigrants in Fearing township, Washington county. He was already a Universalist in theology but did not discover the denomination until 1836. He maintained relationship with it as late as 1845.

1836 Daniel Tillotson. Born 1794. He became a Baptist minister in New York, and then came to Huron county, where he became a Universalist, and was

fellowshipped by the Murray Association. He lived at Huntington until his death in 1857.

1836 William West. Pastor at Cincinnati from 1836 to 1839, and continued to live there for several years afterwards.

1837 James Billings. A New Yorker who toured Ohio.

1837 Timothy J. Crowe. Preached in Belpre, Gallipolis, and Worthington.

1837 S. A. Davis. Moved from Baltimore to Pittsburgh in 1835, and toured Ohio. In 1838 he moved to Akron and preached there and at Worthington, Circleville, Columbus, etc.

1837 Reuben Farley. Fellowshipped by the Murray Association in 1837 and ordained by the Richland Association in 1838. He lived at Greenwich until his death in 1859, preaching throughout the northern part of the State.

1837 P. P. Fowler. Moved from Plato, New York, to Parkman, and preached also at Conneaut. In 1858 he withdrew and moved to Kansas.

1837 Thomas H. Johnson. A resident of Cincinnati until his death in 1900. Fellowshipped by the Miami Association in 1841.

1837 Freeman Loring. Early in life he was a sailor. Moved from New Hampshire to Brimfield. He preached at Akron, Medina, Weymouth, and Hillsboro where he died in 1851.

1837 Enoch Merrill Pingree. Born in Littleton, New Hampshire, May 9, 1817. He started for the far west but decided to remain in Ohio. He was fellowshipped by the Central Association in 1838 and ordained at Cincinnati in 1839. He preached there,

organizing a second society, and at Montgomery and Springfield. He died at Louisville in 1849.

1837 Marcus T. Sage.

1837 J. Spencer. A resident of Milton.

1837 Daniel Tenny. Preached at Carlisle, La Porte, Independence, etc. Died about 1875.

1837 Jacob Whitney. Born in 1809, and began to preach in 1831, becoming an itinerant. He lived in Ohio City and Akron from 1837 until 1840 when he moved to New York. He enlisted in the army and died at Frederick, Maryland, April 21, 1864.

1837 George Woolfe. A Tunker preacher of Adams County. He and his Church were Universalist in belief and did not fellowship the non-universalist Tunkers of Pennsylvania.

1838 Alvan Dinsmore. Principal of the Universalist Institute at Ohio City, 1838–42, and also preached at Cleveland. Principal of the Sharon Academy for several years.

1838 John A. Gurley. Born at East Hartford, Connecticut, and preached in Maine and Massachusetts. In 1838 he moved to Cincinnati and purchased the Star in the West, which he edited for several years. He served two terms in Congress as a Representative from Ohio and was later appointed Governor of Arizona. He died in Cincinnati in August, 1863.

1838 G. C. McCune. From Woodsboro, Maryland, to Dayton, in 1838. Disfellowshipped by the Montgomery Association on charges of anger and violence, but was soon restored. He organized the New Paris Church.

1838 Hiram Torrey. A resident of Ravenna who was fellowshipped and ordained by the Western Reserve

Association. He moved to New York in 1839, but returned in 1844 and preached at Zanesville, McConnelsville, etc., withdrawing in 1850.

1839 James A. N. Gooch. An itinerant. He withdrew in 1847.

1839 Erasmus Manford. An itinerant who came from Massachusetts to Cincinnati and Dayton. He later went on to Indiana, St. Louis, and Chicago, in all of which places he was editor and preacher.

1839 Alfred Peck. A resident of western New York who preached in Ohio.

1839 J. Sargent. Lived in Akron until about 1842.

1839 Charles L. Shipman. Born Gustavus, O., Sept. 17, 1818. Began preaching at Brimfield and Franklin, and soon fellowshipped by the Western Reserve Association. Also preached at Gustavus, Andover, Norwalk, Olmstead, and Cleveland. He later moved to Girard, Pennsylvania, where he died in 1904.

1839 I. Wood.

1840 William Atkinson. A Methodist Protestant of Cincinnati who became a Universalist and preached for about five years, with the fellowship of the Miami Association.

1840 H. H. Burr. Preached in the Western Reserve.

1840 Joseph Clark. A Baptist of Washington County who became a Universalist, and preached at Mt. Healthy, Mt. Pleasant, etc., and in Virginia.

1840 E. R. Crocker. Preached in the Western Reserve.

1840 Dean. Came from New York to the vicinity of Cincinnati.

1840 N. Murray Gaylord. Studied in Cincinnati and entered the ministry, preaching in Hamilton and Mason.

He then lived in St. Louis and Massachusetts, returning in 1852 to Columbus. He again moved to Massachusetts where he served two terms in the state legislature.

1840 Henry Gifford. Came from the east and preached in Middletown, Oxford, Hamilton, Galena, Jersey, Reynoldsburg, Columbus, etc. He died about 1887.

1840 Henry Kellog. Fellowshipped and ordained in 1842 and preached at Kirtland, Newton Falls, Mesopotamia, Morgan, Rock Creek, etc. Withdrew 1853.

1840 J. C. Miller. A student preacher in the vicinity of Cincinnati.

1840 E. M. Stone. Moved from Massachusetts to Cincinnati.

1841 C. P. Mallory. An itinerant.

1841 Daniel Parker. A Restorationist of Cincinnati who preached extensively in southwestern Ohio.

1841 N. H. Ripley. Preached in Richmond and Brimfield.

1841 Lewis C. Todd. The son of Caleb Todd, a Baptist preacher, who had become a Universalist in Western New York. L. C. Todd lived at Parkman and was fellowshipped by the Western Reserve Association, withdrawing in 1853.

1841 S. J. Eno.

1841 George Trusdale Flanders, D.D. Born June 28, 1824 and ordained in 1843. Preached in Beverly, Zanesville, Marietta, Dayton, and Cincinnati.

1842 Cornelius Arbogast. A resident of Vienna, fellowshipped and ordained by the Winchester Association in 1844 and 1849. Preached in Vienna, New Palestine, Catawba, Pharisburg, etc. Withdrew in 1858 and died about 1884.

1842 A. W. Bruce. Born Bennington, Vermont, in 1812, and became a physician in Chillicothe. He was educated for the Methodist ministry, but became a Universalist, and was ordained August 13, 1843. He preached in Ravenna and Columbus, and also in other western states, dying at Woodville, Indiana, August 19, 1871.

1842 Thurston Carr. Preached in Springfield.

1842 J. N. Case. Also called I. N. Case. A resident of Worthington, fellowshipped in 1842.

1842 James Cowan. A Methodist of East Liberty who became a Universalist. He withdrew in 1845.

1842 Anson Darrow. Of Raymond's Post Office, fellowshipped and ordained by the Winchester Association in 1843 and 1844. He lived for several years at Newtown.

1842 M. L. Edwards, Jr. Lived at Belpre and preached in that vicinity for several years.

1842 Andrew Eppert. The name is also spelt Ebert. A resident of St. Paris, ordained by the Winchester Association in 1843. He preached also at Jackson and Montgomery.

1842 J. Fisher. A Methodist of Worthington who became a Universalist.

1842 Benjamin F. Foster. A resident of Cincinnati who began to preach and soon moved to Indiana.

1842 Thomas Gilmore. The name is also spelt Gilmer. Fellowshipped by the Miami Association and preached in New Richmond, Chillicothe, Leesburg, etc.

1842 Simon Hovey. A resident of Cincinnati. Preached in Fredericktown, LeRoy, Painesville, Rutland, Middleport, Wheelersburg, Mentor. Retired in 1883 and died about 1894.

1842 James Riley Johnson. Born in Ohio. He was licensed in 1842, ordained at Peru, May 25, 1844, and preached in Delaware, Marion, Norwalk, Marietta, and also in New York.

1842 C. Landon. A Methodist layman of Worthington who preached for the Universalists three years and then returned to the Methodists.

1842 A. G. Laurie. Preached in Montgomery and Mason and later went to Canada.

1842 A. B. Leftwick. A Christian of West Alexander who became a Universalist and preached at New Paris. He withdrew in 1844.

1842 Thomas Ogden Stonemetts. A resident of Cincinnati, fellowshipped by the First Association of Indiana.

1842 C. B. Thorp. A Baptist of New Richmond who became a Universalist and moved to Amelia.

1842 C. S. Webber. Fellowshipped by the Miami Association and preached in Sinking Spring, Leesburg, Rutland, Sheffield, Wilkesville, Gallipolis. After about ten years he moved to Missouri.

1842 Jay Wheaton. A student at Oberlin who preached for the Universalists about three years.

1843 Anderson. Preached at Columbus.

1843 N. M. Byington. An itinerant with headquarters at Cincinnati. Died at Baton Rouge, Louisiana, in February, 1873.

1843 George H. Emerson. Entered the ministry in Massachusetts and soon came to Cleveland. He also preached at Dayton, and moved from the state about 1847.

1843 William B. Linnell. Born at Birmingham, Eng-

land, in 1804. He was a blacksmith at Woodstock, and there became a Universalist and entered the ministry and was ordained by the Winchester Association. He also preached at Mechanicsburg, Springboro, St. Paris, Springfield, Bellbrook, Ridgeville, Xenia, Lebanon, and in Indiana and Illinois. He was Chaplain in the Tenth Illinois, and died at Indianapolis, September 6, 1868.

1843 Cyrus Filmore Wait. Fellowshipped and ordained by the Winchester Association. He lived at Woodstock for several years and also preached at Springfield, Pharisburg, and Plain City. He died in 1865.

1844 Isaac George. Came from New York and preached at Ferrysburg and Springville for a few years. He was also in the state for a brief period in 1876.

1844 J. Clark. Preached at Olive for a few years.

1844 T. C. Eaton. He came from New York and preached at Newark, Marietta, McConnellsville, Jersey, Columbus, Belpre, Beverly, etc. He also canvassed for the Marietta Liberal Institute.

1844 I. Kelso. Became a Universalist and preached for a few years, after which he returned to orthodoxy.

1844 Zenas Martin. A resident of Plain City who was fellowshipped by the Winchester Association. He died about 1846.

1844 William D. W. Mitchell. Fellowshipped by the Winchester Association and preached at Woodstock, Milford, and Newton.

1843 Elisha Dayton. Born near Riverhead, Long Island, February 3, 1817, and moved during youth to western New York. He was educated at Allegheny College, Meadville, Pennsylvania. Originally orthodox, he became a Universalist through his study of the Greek Testament, and during his student days preached at

Andover, Akron, Ashtabula, Monroe, etc., often engaging in debate. Later he itinerated in Pennsylvania, Kentucky, and Illinois. He died at Marengo, Illinois, in August, 1884.

1844 J. W. Moffit. Preached at Richmondale.

1844 Elihu Moore. A Baptist of Miami who became a Universalist and preached at Troy, Locust Grove, Conover, Eldorado, Princeton, New Vienna, Edwardsville, and many other places. His fellowship was from the Winchester Association. He was an organizer of several churches.

1844 Lemuel F. Moore (or Monroe?). Ordained at Caledonia, November 23, 1845. Attended the sessions of the Convention for sixteen years.

1844. J. S. Palmer. Preached at Brimfield.

1844 E. P. Preston. Preached at McConnellsville, Green Creek, Wilkesville, Higgensport, etc. There were possibly two men of similar name and initials.

1844 Aaron Rogers. Ordained at Peru, May 25, 1844. Preached at Huron, Berlin, and Peru.

1844 Samson Runion. A resident of Tremont who was fellowshipped by the Winchester Association. He preached at Wapaconnetta and Quincy and withdrew in 1856.

1844 Alonzo Smeed. Preached in Peru, Steuben, Shelby, Mansfield, Fredericktown, Huron, etc.

1844 Talcott.

1844 Sampson Tener. A resident of Sinking Springs. He died about 1884.

1844 Abel Charles Thomas. Born at Exeter, Pennsylvania, May 5, 1807, ordained in 1839, and died Sep-

tember 27, 1880. He was pastor at Cincinnati for nearly three years.

1844 Francis Williamson. A resident of Montgomery.

1845 N. Adams.

1845 S. Adams.

1845 William Bates. Fellowshipped by the Winchester Association and preached at Springfield and Summerford.

1845 Simon Peter Carlton. Born in Mahoning County in 1816 and educated at West Farmington. He was brought up a Calvinist, but early became a Universalist, and was ordained by the Western Reserve Association in 1845. He preached in Parkman, Willoughby, Springfield, New Paris, Mt. Gilead, and many other places, as well as in Kentucky, Indiana, and West Virginia. In 1874 he moved to Pennsylvania for two years. He was a great debater, and held forty-seven public controversies, usually from three to six days each. He died in Columbus in 1899.

1845 Charles G. Cox. After preaching in Virginia and Kentucky he came to Ohio and lived at Wilkesville and Byington until about 1876.

1845 W. Ebert. A resident of Amelia. (Also spelt Eppert).

1845 J. Farewell. A resident of Gorham. He withdrew in 1855.

1845 Nathan B. Johnson (See the same name under date of 1822; it is difficult to separate the facts about them). Lived at Chesterville. He died in 1853.

1845 M. C. Kellum. Lived at Shelby.

1845 L. B. Lathrope. Preached at Richfield and Whiteford. He withdrew in 1855.

1845 Lockwood. Lived at Richmondale.

1845 J. Mendell.

1845 A. F. Root. Fellowshipped and ordained (1848) by the Maumee Association. He preached at Gorham, Evansport, Harmar, and Mt. Gilead.

1845 J. Snooks. Lived at Lebanon.

1846 Davis Bacon. Born at Greenfield, Massachusetts, and fellowshipped in Kentucky. He preached in Rutland, Mt. Healthy, Hillsboro, Hamilton, Carthage, Reading, etc. In 1853 he moved to Pittsburgh, but preached at Cleveland and other points in the Western Reserve. He died at Trinidad, Colorado, January 10, 1871.

1846 Humphrey Bromley. Born in North Wales, May 5, 1796. He became a Methodist preacher in 1813, transferred to the Unitarians in 1827, and in 1833 came to the United States. After spending some time in Cleveland, Norwalk, and Sandusky, he settled in Republic in 1837, where he finally identified himself with the Universalists. He died at Republic, December 13, 1876.

1846 T. G. Bisbee.

1846 J. E. Bruce. A resident of Cass. He also preached at Cincinnati and Oxford, and in Kentucky.

1846 James M. Brunson. A resident of Cass.

1846 Alpheus Bull. Came from Bullville, New York to Cincinnati, where he began to preach in that city and at Dayton. He soon moved to Indiana.

1846 T. Cheney. A resident of Farmer's Station.

1846 J. G. Forman. Came from Westchester County, New York. He commenced to study for the ministry, but turned to the law, which he practiced two years in

Cincinnati. He commenced his ministry at Akron, but soon moved to New Hampshire.

1846 Thomas A. Freeman. A resident of Montgomery.

1846 L. Frank Monroe. Ordained at Caledonia and preached at Waldo, Lewiston, Quincy, Casstown, Vienna Cross Roads, etc. He died about 1863.

1846 Osburn. A resident of Meigs (or Meads) Creek.

1846 Henry P. Scott. A resident of Aurelius. He died at Marietta in 1847.

1846 J. W. Towner. A resident of Dover. He also preached at Dover and Westfield.

1846 George S. Weaver. Lived at Dayton and fellowshipped and ordained by the Winchester Association. He preached at Springfield, Marietta, Akron, and in several other states. He was also an editor of the "Quarterly Journal and Review" in 1846.

1846 E. R. Wood. He preached at Westfield, Peru, Caledonia, Kenton, Republic, Windsor, and in other states.

1847 J. W. Bryant. A resident of Oberlin. He was disfellowshipped in 1849.

1847 J. H. Campbell. Preached at Cleveland, Painesville, and in Pennsylvania.

1847 A. R. Ceervault. The name is also spelt Curvault. Originally a Baptist, then a Christian, and finally a Universalist. He lived at Paintersville.

1847 C. Craven. Preached at Oxford, Wilkesville, Rutland, Sheffield, Gallipolis.

1847 S. S. Curtiss. Came from Michigan to Perrysburg. He also lived at Toledo and Cleveland.

1847. I. R. Henry. The initials are also given as J. R. and T. R. He preached at Sharon Center, Olmstead, etc., and withdrew in 1858.

1847 Jonathan Holliday. Died at Hartland in this year at the age of eighty.

1847 A. W. Jewett. Came from Michigan and was fellowshipped by the Maumee Association. He preached at Toledo and Perrysburg, dying at the latter place in 1854.

1847 Henry Jewell. Born May 18, 1812, and ordained August 24, 1836. He was pastor at Cincinnati for four years.

1847 W. Kemp. A resident of Fletcher.

1847 William W. Norton. Fellowshipped and ordained by the Winchester Association. He preached at Woodstock, Milford Center, Unionville, Plain City, Liberty, Flint, etc., and left the state about 1871.

1847 J. Nostrant. Lived at Mullet Creek. He withdrew in 1856.

1847 S. Spaulding. A resident of Plato.

1847 W. E. Thompson. Preached at La Porte and Independence.

1847 D. B. Turner. Ordained by the Winchester Association. He preached at Akron, Springfield, and Oxford.

1848 Thomas Ballinger. A resident of Mt. Vernon, and a Christian, who became a Universalist.

1848 William C. Brooks. Preached in Hamilton, Oxford, etc., and in Indiana and other states. He died in Florida in 1902.

1848 Hiram Brown. Born 1785. He was fellowshipped by the Maumee Association and died in 1852.

1848 Elias Longley. The son of A. H. Longley. He withdrew in 1850 to enter upon a literary career. See

"The Beginnings of Literary Culture in the Ohio Valley," page 108.

1848 BENARD PETERS. Fellowshipped by the Washington Association and preached in Belpre, Marietta, Sunfish, etc.

1848 JOSIAH UPSON. Born in New England in 1818 and graduated from Yale and from the Ohio Medical College. Originally a Presbyterian, he became a Universalist and preached for the second church in Cincinnati and in Dayton. Between these pastorates he spent about five years in California. He died at Dayton in 1856.

1848 H. D. L. WEBSTER. He came to Zanesville from Kentucky, and later preached in Ravenna. During the war he became an army physician, after which he again returned to Ravenna and to the ministry. He also preached in other states.

1849 Z. BAKER. Lived at Akron.

1849 H. BARRY.

1849 WILLIAM ROGERS CHAMBERLAIN. Born at Brookfield, New Hampshire, licensed in that state in 1844, and ordained in Massachusetts in 1847. He preached for two years in the Virginia backwoods, and then came to Cincinnati as a bookkeeper. During his residence here he was an occasional preacher. He returned to the ministry in 1867 in Illinois and died at Clinton, New York, April 28, 1876.

1849 J. S. FLAGLER. Originally Dutch Reformed, he became a Universalist in New York. He lived at Conneaut for several years.

1849 JAMES W. LOWER. Fellowshipped by the Murray Association. He lived at St. Paris.

1849 O. D. MILLER. A resident of Republic.

1849 William P. Neeld. A Methodist who became a Universalist.

1849 C. F. R. Shehane. Moved from Monroeville to Alabama.

1850 William S. Bacon. A brother of Davis Bacon. Born at Greenfield, Massachusetts, in 1818. He was a teacher in Kentucky and began to preach at Mt. Healthy. He was fellowshipped by the Miami Association. For a time he was manager of the Star in the West and later of the Longworth Estate. He died in Chicago in September, 1908.

1850 T. Buchanan. Lived in Columbus. He withdrew in 1853.

1850 Paul Raymond Kendall. Born Phillipston, Mass., August 27, 1822. Fellowshipped by the Washington Association. He was principal of the Western Liberal Institute (at Marietta), and was later connected with the Illinois Liberal Institute, Smithson College (Indiana), Clinton Liberal Institute (N. Y.) and the Weston Liberal Institute (Mo.). He died in 1897.

1850 John Martling. A Methodist who became a Universalist.

1850 R. Rickey. A resident of Athens. He died about 1853.

1850 D. H. Strickland.

1850 John G. Thompson. Lived at Hicksville.

1851 Thompson Barron. The name is also spelt Barrow. Born at Billerica, Massachusetts, April 17, 1816, and fellowshipped in that state in 1836. He came from New Hampshire to Dayton, and two years later moved to Belpre. In 1856 he went to Iowa. He died at Sutton. New Hampshire, January 4, 1870.

1850 C. A. Bradley. Pastor of the Second Church at Cin-

cinnati for six months. Born in Massachusetts in 1822, ordained 1845, died 1906. This was his only western pastorate.

1851 W. W. Curry. Began to preach in Kentucky about 1845. He lived in Oxford for about five years, and then moved to Indiana. His later life was spent in government service in Washington.

1851 Nathan Kendall. Lived at Marietta.

1851 Asa Marble. Born 1795. A resident of Bedford. He died at Trumbull in 1857.

1851 George Washington Quimby, D.D. Born at Saccarappa, Maine, December 20, 1811, ordained in 1837, and died January 10, 1884. He was pastor at Cincinnati for about two years.

1851 J. C. Pitrat. A French physician and member of the University of France, who edited a daily paper for the Revolution, and was sent to establish colleges in the colonies. Losing his job, he came to the United States and settled in Cincinnati. He left the Roman Catholic church and joined the Universalists.

1852 J. D. Bacon. Lived at Oxford.

1852 Desher. Lived at Castine.

1852 James W. McMaster. Born at Prospect, New York, August 1, 1821. A missionary and organizer. He preached in Marietta, Belpre, Beverly, Berne, Salem, Watertown, Dunham, Barlow, etc. His old age was spent in Charlestown, West Virginia.

1852 M. M. Utley.

1853 G. W. Allen. The initials are also given as W. G. and as G. M.

1853 Robinson Breare. Born Addingham, Yorkshire, England, June 17, 1810. As a Wesleyan he first

preached in 1827 and was ordained in 1832. He was sent to the Shetland Islands in 1833, to Edinburgh in 1836, to Manchester in 1838, and to Halifax in 1839. Here he became a Universalist and dedicated the first church of that name in Canada in 1844. He then went to Massachusetts and came to Cincinnati in 1853. He preached in Middleport, Goshen, Marietta, Blanchester, and throughout Gallia County.

1853 Samuel Binns. Born in Lancashire, England, August 22, 1816. He came to New York in 1837 and to Leroy, Ohio, in 1843. Here he became a Universalist and prepared himself for the ministry, receiving fellowship from the Huron Association. He lived at Amity, New Way, Independence, and Fayette, preaching over a wide field around each of these places. He was a frequent debater. He died at Fayette, June 17, 1889. See the Ohio Universalist for February, 1919, page 3.

1853 John H. Curtis. Lived at Cincinnati and Cleveland.

1853 M. M. Preston. Came from Massachusetts and died the same year.

1853 G. W. Van Vleck. Lived at Springfield.

1854 Bamber.

1854 A. Bosserman. Preached at Zanesville, Springfield, and Dayton.

1854 R. K. Brush. Came from Pennsylvania to Hamilton, where he lived for about two years.

1854 William Gillard. A resident of Cincinnati.

1854 P. Smith. Lived at Huntsburg.

1855 Elisha Dick. Born in Frederick County, Maryland, January, 1820. He came to Pickaway county in 1830 and later moved to Adams township, Champaign

county, where he lived until his death in 1899. He was ordained in 1856, but never gave full time to the ministry, and preached without compensation.

1855 Harvey Evans. Lived at Woodstock and fellowshipped by the Winchester Association.

1855 Francis E. Hicks. Preached at Marietta and Belpre.

1855 A. D. Mayo. Preached at Cleveland.

1855 K. McArthur. Preached in the Western Reserve.

1855 Jacob Tener. Lived at Sinking Springs and preached for a few years. In 1877 his license was renewed.

1855 F. C. Wagoner. Lived at Cincinnati.

1856 *Henry Lovell Canfield, D.D. Born at Austerlitz, N. Y., May 20, 1828. In 1834 he came to Kirtland to live with his grandparents. Part of his youth was spent also in Gustavus, Newbury, and in Michigan. He was licensed in 1857 by the Western Reserve Association and ordained at Brimfield in 1859. Brought up among the Methodists, he had become a Universalist in the '50s. In an early period of his ministry he preached 45 times, travelled 600 miles, devoted three months of his time, and received $36. He was pastor at Conneautville (1862), Peru (1864), Norwalk (1867), Mt. Gilead (1878), Belleville (1881), and State Superintendent (1888). In 1903 he moved to California, continuing actively in the ministry.

1856 Nathaniel Crary. Ordained in Ohio and preached in Milford. He lived in Indiana for a number of years, and retired to a farm at Edgerton about 1883, where he died October 7, 1891.

1856 J. Hazard Hartzell. Lived in Cincinnati for a few years and then left the state.

1856 H. R. Nye. Came from New York and preached in Columbus, Mt. Gilead, Yellow Springs, etc.

1857 James Gallagher. Came from Pennsylvania to Hamilton, where he died within a few months.

1857 J. M. Holmes. Lived at Guilford.

1857 N. B. Johnson, Jr. Lived at Bartmertown. He died shortly after beginning to preach.

1857 B. L. Luce.

1857 George H. Vibbert. Born in Massachusetts October 4, 1837. Licensed to preach 1857. Campaigned for Lincoln. Elected to Massachusetts legislature on the Prohibition ticket. His work in Ohio was between the years 1857 and 1866. He died April 29, 1915.

1854 Isaac Dowd Williamson, D.D. Born Ponifet, Vermont, April 4, 1807, ordained in the same state in 1829. He was preacher, editor, traveller in many states and also abroad. He served as Grand Chaplain of the Grand Lodge of Odd Fellows. He was pastor in Cincinnati for about three years, and continued to live there for several years. He died November 26, 1876.

1857 V. P. Wilson. Lived at Stone Creek, Canal Dover, Cleveland, and New Philadelphia. He moved to Kansas about 1870.

1857 W. B. Woodberry. Preached at New Way and Jersey about twenty-five years, also at Caledonia, Reynoldsburg, Mt. Gilead, Granville, dying at the latter place in 1882.

1857 J. L. Wynant.

1859 S. Banfil.

1859 Gorman. Preached at Columbus, and then transferred to the Unitarians.

1859 Thomas Sandor Guthrie, D.D. Preached at Greenville, Springfield, Eaton, New Paris, Camden, Pales-

tine, New Madison, Millerstown, and many points in Indiana.

1859 S. P. Merrifield. Ordained by the Western Reserve Association. A farmer and preacher.

1860 F. Jones. Lived in Berne township. He was fellowshipped by the Washington Association in 1864.

1860(?) N. S. Sage, LL.D. Born at Huntington, and educated at Oberlin. Private, and later Chaplain, in the Civil War. Died at Nucla, Colorado, April 8, 1919.

1860 Andrew Wilson, D.D. The unofficial "Bishop of the Western Reserve." Born at North Shenango, Pennsylvania, June 30, 1835. Educated at Kingsville, Ohio, and at Meadville. Entered the ministry at Willoughby and preached also at Kent, Brimfield, Ravenna, and many other places. An early worker for Buchtel College. He was an organizer and pastor, and had a record of 1211 marriage and 2128 funeral ceremonies. He died about 1912.

1861 J. S. Cantwell. Preached at Columbus, Camden, Goshen, Fairfield, and other points. He moved to Massachusetts in 1881.

1861 Marion D. Crosley, D.D. Born in Warren County in 1835. He was the first student to register at Lebanon College. His chief work was in Indiana, but he also preached in other states and in Scotland. Among his Ohio parishes were Caledonia, Mt. Gilead, and Montgomery. He died in Indiana, November 27, 1917.

1861 Ira B. Grandy. A resident of Millerstown who was fellowshipped by the Winchester Association, and in 1866 ordained by the Convention at New Paris. He moved to Indiana.

1861 Joseph Kinney.

1863 J. L. Canfield (?)

1863 John Duval. A resident of Pricetown. Originally a Presbyterian, he became a Methodist, and later a Universalist. He was elected an associate judge. He died at Buford, April 20, 1872.

1863 J. W. Henley. Originally a Methodist, he became a Universalist and was fellowshipped by the Winchester Association. He preached at Mt. Gilead, Springboro, Attica, McConnellsville, Springfield, Marietta, and at many other places. For a number of years he lived at Fountain Park near Woodstock. He died at Dayton about 1902.

1863 J. J. Near. Born in Cleveland. Fellowshipped by the Murray Association. He was a school teacher and preacher, and died at Jeffersonville, Indiana, July 5, 1867.

1866 Shuba Flint Gibb. Born in Genesee County, New York, in May, 1828. A shoemaker by trade, he moved to the vicinity of Peru. He was ordained by the Convention in 1867 and preached at Brunersburg. He then went to Indiana, Illinois, and other states. He was a life-long cripple, and died at Los Angeles, May 8, 1914.

1866 T. F. Jones. Born December 18, 1813. Lived in Athens County. He was ordained by the Washington Association. He died July 31, 1883.

1866 Nathan W. Moore. The son of Elihu Moore, born about 1838. Preached at Edwardsville. He died at his home in Russellville in 1898.

1866 *Everett Levi Rexford, D.D. Born in Chatauqua county, New York, and ordained in 1865. Preached in Cincinnati, 1865–69, Columbus 1869–74 and 1894–08, at which time relations between him and the Univer-

salist denomination were severed. He has since been pastor of an independent church in Columbus.

1866 A. M. Soule. Of Woodstock, formerly a Christian pastor, was fellowshipped by the Winchester Association, and soon moved to Michigan.

1866 Charles Lewis Truman. A resident of Elmore, went to St. Lawrence University to study for the ministry in 1866.

1866 Hallam Eldridge Whitney. Born in Binghamton, New York, April 18, 1818. He was ordained in Pennsylvania in 1846 and came to Willoughby in 1866. He died at Flint, August 12, 1872.

1866 J. D. H. Corwine. Came from Kentucky.

1866 Jabez Newton Emery. A resident of Loveland who studied at St. Lawrence.

1867 G. S. Abbott. Born in New York in 1816, he began his ministry in that state in 1841. He preached in La Grange, after which he retired and lived at Akron and Aurora. He died in San Jose, California, May 10, 1894.

1867 W. J. Crosley. Licensed by the Miami Association. He preached at Woodstock, Camden, Springboro, Plain City, and in Indiana and Connecticut. He was dropped by Convention in 1897.

1867 Benjamin Franklin Eaton. Born in South Hampton, New Hampshire, September 16, 1836. He prepared for the ministry at Tufts and was ordained in his native state in 1862. He preached at Dayton, Zanesville, Cleveland, Kenton, and many other points. In 1878 he returned to New England. He died at Dover, New Hampshire, October 2, 1917.

1867 John Francis Gates. A resident of Gallipolis who studied at St. Lawrence.

1867 Solomon Gwaltney. A resident of Newton who studied at St. Lawrence.

1867 Miss M. Josephine Lamham. Fellowshipped by the Winchester Association. This is first instance so far discovered of a woman being given ecclesiastical privileges by the Universalists of Ohio. The name is also spelt Lapham.

1867 H. J. Pettit. Became blind.

1867 *Robert Thompson Polk, D.D. Born Liberty Twp., Highland County, November 12, 1837. Educated at National Normal University. Licensed by the Winchester Association, and ordained by the Convention at Dayton, 1868. Preached at London and Oxford, and in 1876 moved to Massachusetts. Active in the promotion of Buchtel College.

1867 Jonas Franklin Rice. Born Plainfield, Massachusetts, in 1825. He was a resident of North Olmstead for sixty-three years and a carpenter by trade. He was a Lieutenant in the 150th Ohio Volunteers. He was ordained at the convention of 1867 and preached at various points in the northern part of the state. His death occurred in November, 1905.

1867 N. A. Saxton. Preached at East Toledo, Caledonia, Plain City, and in Michigan.

1867 Martin Van Buren Stevens. A resident of Oberlin who studied at St. Lawrence.

1868 A. Countryman. Preached at Springfield.

1869 G. W. Crowell. Preached at Mt. Gilead and Cleveland. He was relicensed by the Convention in 1878.

1869 William B. Dunfee. Licensed by the Winchester Association.

1869 J. D. Lauer. A Christian preacher who joined the Eaton Universalist Church. He preached at Con-

over, Caledonia, Plain City, etc. He died about 1888.

1869 H. F. Miller. Came from Indiana to become Financial Secretary of Buchtel College, which position he held 1869–72 and 1878–79. He also served the Convention and died about 1885.

1869 Edward Morris. Preached at Kent, Caledonia, Mt. Gilead, and in other states. He died about 1915.

1869 Josiah A. Seitz. Born Melmore, O., March 27, 1837. Teacher and physician. Ordained by the Convention. He preached in Adrian, Attica, McConnelsville, and later moved to New York. Died at Cos Cob, Conn., September 3, 1922.

1869 W. C. Tresize.

1869 S. W. Watson. Licensed by the Winchester Association.

1873 Thaddeus Clay Druley. Born at Boston, Indiana, July 29, 1842, and educated at Miami and St. Lawrence. He was ordained in Wisconsin, October 30, 1870. He came to Middleport circuit in 1873, and moved to Belpre in 1876. After serving as State Superintendent he moved to Indiana and later to New England. He returned to Belpre in 1901, where he died October 23, 1907.

1870 Luther F. McKinney. Born near Newark, O., 1840. No Ohio pastorate. Died at Bridgton, Me.

1870 Phineas Hathaway. Moved to New York.

1870 W. W. King. Withdrew in 1872.

1870 James M. Simpson. Born 1850. Formerly a Christian, he became a Universalist and received a license. He died at Kirkersville February 9, 1873.

1870 Willard Spaulding, D.D. Ordained in 1845, he be-

came the pastor of the Cincinnati Church and served about two years.

1870 William Tucker, D.D. Born in Halifax county, Virginia, 1823. He served as a Methodist circuit rider, teacher, and presiding elder until 1870 when he became a Universalist. He preached at Mt. Gilead, Eaton, Camden, Princeton, Hamilton, New Palestine, Cuba, Wilmington, Upper Sandusky, etc. He was a member of the Academy of Anthropology (New York), the Victorian Institute (England), and the Medico-Legal Society. He died at Camden, September 4, 1889.

1871 T. A. Benton. Lived at Middleport.

1871 S. P. Booth. The initials are also given as Z. P. A resident of Kent who was licensed by the Western Reserve Association.

1871 Charles Heman Dutton. Born Ogden, New York, October 5, 1823. He preached at Woodstock, Eaton, Springfield, Marietta, Hamilton, and in other states. He died at Hamilton July 17, 1877.

1871 J. H. Palmer. Born in Akron November, 1838, and educated there and in Michigan. Became a teacher, enlisted in the army, and in 1871 entered the ministry. His pastorates were outside of Ohio. He died at Cedar Rapids, Iowa, in June, 1909.

1871 H. B. Smith. Ordained by the convention.

1871 William Reese. A resident of Lower Salem who was licensed by the Washington Association.

1872 John Henry Blackford. A life-long resident of Eldorado, where he was ordained in 1873. He preached there for many years and at Eaton, New Madison, Plattsville, Conover, and other points in that section of the state.

1872 *William Henry Rider, 2nd, S. T. D. Born Provincetown, Mass., November 13, 1846. Ordained in Mass., 1871. Pastor at Cincinnati for one year, after which he returned to Massachusetts.

1872 Levi Blackford. Moved from the state.

1872 Stacey Haines Matlack. Died in 1878.

1872 Sullivan Holman McCollister, D.D., Litt.D. President of Buchtel for about six years.

1872 John Patterson McLean. A resident of Franklin, who studied at St. Lawrence. He preached at Palestine, Greenville, and in other states, withdrawing in 1906. In 1921 he returned to preaching at Greenville.

1872 D. C. Tomlinson. Came from New York as Financial Secretary of Buchtel. He preached at Springfield. In 1880 he moved to Illinois.

1872 Nehemiah White, A.M., Ph.D. Professor at Buchtel. He was licensed in 1874 and ordained in 1875, moving to Illinois the following year.

1873 W. J. Chaplin. Came from Michigan.

1873 John Greeleaf Adams, D.D. Born at Portsmouth, New Hampshire, July 30, 1810, ordained in 1833, died May 4, 1887. He was pastor at Cincinnati for three years.

1873 J. B. Booth. Licensed by the Convention. He soon moved to New York.

1874 *William Percival Burnell. Born January 19, 1857 at Bridgton, Maine. Educated at St. Lawrence and ordained at Cleveland, March 4, 1874. He served as pastor at Cleveland, Huntington, Clyde, Margaretta, and in other states. He also canvassed for Buchtel for two years.

1874 Benjamin Brunning. Born Yoxford, England,

March 28, 1821. Moved to Canada, 1836. Ordained in Iowa, 1873. His Ohio residence was very brief. Died at Boone, Iowa, May 10, 1920.

1874 Frank Evans. Born at Boston, Indiana, March 5, 1838. He was educated at Miami University and enlisted in the 21st Ohio Inf., later becoming Major. He practiced law in Michigan and was ordained in Indiana in 1870. He preached at Mt. Gilead and Eaton, and died at the latter place October 2, 1879.

1874 William Looker Gibbs. Born at Harrison and moved during youth to Indiana. A shoemaker by trade and a Christian in religion. He served in the 36th Indiana for four years after which he returned to Harrison. Meanwhile he had become a Universalist and decided to enter St. Lawrence. He was licensed and ordained by the Ohio Convention, but his pastorates were in Michigan. He died in 1917.

1874 Theodore N. Glover. Preached at Woodstock, and Plain City and then moved to Illinois.

1874 Robert Newman John. Born in Louisiana in 1835, he came early to Harrison, Ohio, and was educated at Miami. He became a teacher and was superintendent of the Blanchester schools, and also taught in Universalist schools in Maine and Indiana. He had entered Hanover to prepare for the Presbyterian ministry, but became a Universalist. He was ordained at Mt. Carmel in 1874, and preached in Jefferson, Farmer's, Pricetown, London, Zanesville, and Cuba, and in Indiana. He served both the Ohio and Indiana Conventions officially, and was a prominent Odd Fellow. He died October 28, 1910.

1874 Solomon Laws. Born at Peterborough, New Hampshire, November 13, 1806. He was educated at Dartmouth and ordained in Vermont in 1837. He moved to Akron in 1874 and died there May 15, 1879.

1874 Asher Moore. Born Anson, Maine, May 19, 1805, ordained 1839, and died at Hammonton, New Jersey, November 18, 1875.

1874 J. J. Weeks. Ordained at Cleveland, June 3, 1874. He moved to New York in 1876.

1874 David Workman. A resident of Priceton who was licensed.

1875 Thomas P. Abell. Born Middlebury, New York, about 1809 and fellowshipped in that state in 1835. After several eastern pastorates he engaged in secular business. In 1875 he was living in London and was relicensed and refellowshipped. He preached in Columbus and Plain City and in Indiana. He died near Flovilla, Georgia, September 4, 1894.

1875 Samuel C. Ashton. Preached at Peru. Left the state about 1879.

1875 (Char)lotta Davis Gath Crosley. Born Colerain township, Hamilton County, March 9, 1848. She married S. Gath of Oxford in 1867 and Rev. W. J. Crosley in 1870. She was licensed by the Convention in 1877 and ordained in 1879. She preached at Woodstock, Greenville, Pharisburg, Zanesville, Caledonia, Camden, Kent, Mt. Gilead, Belleville, Ridgeville, London, Eaton, Columbus, and in other states. She died in 1917.

1875 W. S. Ralph. Came from Illinois and preached in Columbus.

1876 J. S. Gledhill. Came from New York to Kent where he was ordained on August 27, 1876. Moved to Pennsylvania in 1879.

1876 Eliezer Hathaway. Came from New Jersey and preached at Norwalk.

1876 William Marion Jones. A resident of Cincinnati,

licensed in 1876, and ordained at Springboro in 1877. He preached at Columbus and Kent and later left the state and joined the Unitarians.

1876 C. A. Lander. Came from New York and preached at Caledonia and Eaton. He moved to Illinois in 1881 and died in Sorrento, Florida, in 1906.

1876 Archibald Alexander McMaster. Lived at Poland. He was licensed and ordained.

1876 W. D. Shipman. Born at Gustavus, October 25, 1852. Also lived at Andover. A graduate of, and later a professor in, Buchtel. Licensed by the Convention in 1876 and ordained by the Western Reserve Association in 1886. He died December 16, 1895.

1877 O. L. Ashenfelter. A resident of Springfield and a member of the German Reformed Church who was fellowshipped. He left the state about 1879.

1877 James Murray Bailey. Born at Wilmington, Vermont, in 1846, and ordained in 1869. He was pastor at Cincinnati for about two years, after which he left the state.

1877 Abbie E. Danforth. Licensed and ordained (October 16, 1878) by the Convention. Preached at Kent, Margaretta, Peru, LeRoy, Huntington, and in other states.

1877 G. L. Fortney. A resident of West Virginia who preached in the Washington Association and was licensed by the Convention.

1877 Cassius L. Haskell. Lived at Newton and was licensed and ordained (October 10, 1878) by the Convention. Preached at Oxford.

1877 Prudy Le Clerc Haskell. Born at Louisville, Kentucky, February 6, 1844. She was ordained in Indiana in 1869 and preached in several states, coming then to

Newtown. She married C. L. Haskell that same year and died at Oxford, December 27, 1878.

1877 Lucinda White Brown. Usually known as "Auntie Brown." Not a minister. Born New York, 1822. Married Rev. John Stanley Brown. Afterwards a teacher. Moved to Akron in 1877 and thereafter devoted her life to maintaining a home for poor students. This was known as "The Beehive," "The Omnibus," and "The Old Shoe." For many years she was a prominent figure at conventions.

1877 Lemuel Jefferson Spencer. Born near New Madison. He enlisted in the 5th Ohio Cavalry. He was ordained by the Convention in 1879, and held pastorates in Ohio, Indiana, and Missouri. He died January 25, 1915, at Colorado Springs.

1878 *Emma E. Bailey. Licensed by the Convention.

1878 E. R. Earl. Came from Pennsylvania and preached in Belpre, Watertown, and Fairfield.

1878 George Landor Perin, D.D. Born at Newton, Iowa, July 31, 1854. Ordained by the Convention, September 1, 1878, and preached at Bainbridge and Bryan. Moved to Massachusetts in 1882.

1879 Alfred Day. Preached at Kenton and Woodstock. He left the ministry about 1891.

1879 Ezekiel Fitzgerald. Born at Detroit, March 5, 1840. He was educated at Tufts and enlisted in 44th Massachusetts. He preached in Ohio for only about two years. He died at Portsmouth, New Hampshire, September 17, 1918.

1879 James H. Hartley. Came from Massachusetts and served as pastor at Cincinnati for a year.

1879 *Augustus Luther Rice. Born Ellisburg, N. Y., Nov. 5, 1847. Ordained in New York, 1874. Came to

Ohio for about two or three years and returned about 1886 for a similar period. Pastorates at Peru and Mason.

1879 Christopher S. Vincent. Preached at Norwalk. After leaving the state he transferred to the Unitarians.

1880 Orello Cone, D.D. Came from St. Lawrence to become president of Buchtel, filling the position for sixteen years, after which he returned to St. Lawrence. An author of several books. He died in 1905.

1880 Henry Noble Couden, D.D. Born Marshall Co., Indiana, Nov. 21, 1842. Attended State School for the Blind at Columbus, O. Preached in Ohio for a brief period. He was Chaplain of the House of Representatives at Washington for many years.

1880 Richard Eddy. The historian of the Universalist Church. He preached in Ohio for a few months.

1880 Sumner Ellis, D.D. Born at North Orange, Massachusetts, May 17, 1828, ordained in 1851, and died January 1, 1886. He preached at Cincinnati for about a year.

1880 John Marshall Getchell. Came from Pennsylvania. In 1882 he moved to Michigan, again returning to Ohio in 1884 for about a year.

1880 Olive P. Kimmel. A resident of Eaton. Ordained at Sharon, January 29, 1880, and died the same year.

1880 *Dewitt Lamphear. Born at Rome, N. Y., Nov. 12, 1848. Studied at Buchtel. Licensed by the Convention and ordained at Springboro in 1881. After a few years he returned to New York.

1880 Charles Henry Rogers. Born in Ashtabula county, June 6, 1843. He became a Methodist minister at the age of nineteen, but in 1880 transferred to the Uni-

versalists. He held no Ohio pastorates. He died June 28, 1918.

1881 L. M. Andrews. Came from Indiana and about 1885 moved to Illinois.

1881 H. E. Smith. A member of the Christian church who was licensed by the Convention. In 1883 he was placed on the retired list.

1882 William Frost Crispin. Born in Fayette county, November 14, 1833. An organizer, lecturer, editor, and pamphleteer against the liquor traffic. He was licensed by the Convention and later, in 1890, at Akron ordained. He was for two years the agent for the Star in the West and six years the financial secretary of Buchtel. He preached at Mansfield. He died at Akron, January 29, 1916.

1882 Sheldon C. Clark. Preached at Peru.

1882 F. D. Pierce. Ordained at Kent. He moved to Iowa in 1884.

1882 S. Pierce (?) Came from New York.

1882 George W. Powell. Preached at Norwalk, leaving there for New York.

1882 *Mont Della Shumway. Came from New York and was licensed the same year. He preached at Mt. Gilead and was ordained there June 13, 1882. He afterwards returned to New York.

1883 F. K. Beem. Came from New York and preached at Plain City, where he was ordained.

1883 *Charles C. Conner. Preached at Eaton, Hamilton, and Milford, and in other states.

1883 Felton.

1883 J. B. Frost. A resident of Morrow county.

1883 Gideon Isaac Keirn, D.D. Born at Columbia City, Indiana, 1854. Became a Universalist during youth and was educated at Buchtel, St. Lawrence, and Tufts. He was ordained in New York in 1879 and has preached in several states and in Japan. No Ohio pastorate.

1884 *Charles Ellwood Nash, A.M., D.D. Born at Alamuchy, New Jersey, March 31, 1855, the son of a Universalist minister. Educated at Lombard and Tufts and ordained in Connecticut in 1878. He was pastor at Akron for seven years, has preached in several other states, and has been president of Lombard and Field Secretary of the denomination.

1884 Elmer Frederick Pember. Born at Riley, Illinois, August 26, 1853 and ordained in Massachusetts in 1875. He came from New York to Cincinnati, where he was pastor for about three years, then moving to Pennsylvania.

1884 Edwin W. Pierce. Came from Massachusetts to Norwalk; after a year he moved to Vermont. He died at Orleans, Massachusetts, in 1912.

1885 R. B. Marsh. Ordained by the Convention and preached at Kent for about two years, after which he moved to Michigan.

1885 J. M. H. Smith. He had lived in Morrow in 1866. He preached in Springfield for a few months.

1885 Nathan Rice Quackenbush. Born in New York City, April 4, 1837. He became a Universalist about 1872, was educated at St. Lawrence, and ordained in 1874. He preached in Michigan and Indiana and in Reynoldsburg, Jersey, Flint, McConnelsville, Blanchester, Watertown, New Madison, New Paris, and Plain City, where he died November 24, 1915.

1885 F. M. Yates. A Methodist Protestant of West Vir-

ginia who was licensed and fellowshipped by the Convention. He moved to Indiana in 1888 and then to Illinois.

1886 *Harry Lee Canfield. The son of Dr. Henry Canfield. Born at Newberry, February 2, 1860, lived at Peru and Norwalk, educated at Buchtel and Tufts, and ordained at Stryker, January 27, 1888. He preached at Cincinnati, Stryker, Attica, Lyons, Flint, and later moved to Maine.

1886 *Judson Patterson Marvin. A student who preached in Ohio during the summer.

1886 John Richardson. Licensed and, in 1886, ordained by the Convention. He preached at Springboro, Ridgeville, Cuba, Miami City, Palestine, Greenville, New Weston, Jeffersonville, Summit, and New Way. For many years he lived at Westville, where he died in 1904.

1887 C. P. Nash. The father of C. E. Nash. He preached at Belleville for a short time, and in 1899 lived at Toledo.

1887 *Thomas Baldwin Thayer Fisher. A student who preached in Ohio during the summer.

1887 *Wilson Marvin Backus. Born Prairie Du Chein, Wis., Feb. 11, 1865. Came from Iowa and was ordained by the Convention, June 8, 1887. Preached at Blanchester, Mason, and Milford. Now in fellowship with the Unitarians.

1887 Stephen Crane, D.D. Preached in Norwalk, coming from and returning to Illinois.

1887 *Elbert Watson Whitney. Born at Nashua, New Hampshire, December 8, 1849, educated at Tufts, and ordained in Massachusetts in 1874. His pastorates have been in New England except for about three years when he preached at Cincinnati.

1887 *Leon Oscar Williams. A student who preached in Ohio during the summer.

1888 *Frank Skinner Rice. Born Springfield, Vt., June 9, 1853. Ordained in New York, 1888. Preached at Kenton and New Haven from 1889 to 1893. Returned to New England.

1888 Estella Backus. Licensed by the Convention.

1888 A. K. Beem. Preached at Woodstock and Plain City. He moved to Iowa about 1892.

1888 M. Lee Hewett. Came from New York and preached at Belpre. He died about 1895.

1889 Mrs. M. V. Andrews. Licensed by the Convention.

1889 W. M. Andrews. Lived at Blanchester. He came from the Reformed Church and was given a license, which he soon surrendered.

1888 *Henrietta Greer Moore. Born Newark, O., and lived in Cincinnati and Morrow. Licensed in 1888 and ordained in 1891. She preached at Springfield, Woodstock, Conover, Cuba. Organized Dayton church. Prominent worker for W. C. T. U., Natl. Amer. Woman Suffrage Asso.

1889 F. F. Backus (?). Ordained January 25th at Leroy.

1889 F. F. Buckner. Preached at Leroy and Attica. He moved to Illinois about 1893.

1889 Stanford Mitchell. Born Durham, Me., Nov. 3, 1840. Came from Massachusetts and was ordained by the Convention, February 1, 1889. He served two seasons as state evangelist, returning to Massachusetts. Died at Proctor, Vt., July 6, 1922.

1890 John Randolph Carpenter. Born at North Olmstead, December 29, 1859, and educated at Lombard. He preached in Newton, Milford, Mt. Carmel, Mont-

gomery, Belpre, Little Hocking, Frost, Watertown, Mt. Gilead, Attica, Camden, Woodstock, McConnelsville, and in other western states. He served as Mayor of Mt. Gilead in 1909. He died in Wisconsin, October 6, 1918.

1890 J. F. Carney. Came from the Advent Church, New York City, to Mt. Gilead. He also preached at Flint and in Indiana.

1890 Elmer D. Jacobs. Came from Michigan to Bryan and Stryker.

1890 Levi Moore Powers, S.T.D. Preached at Zanesville and McConnelsville during the summer.

1890 *Oscar L. Wales. Born 1830. A Methodist preacher, then an Independent, who was licensed and given full fellowship by the Convention. He lived at Swanton and preached at Walbridge.

1891 *Howard Burton Bard. A resident of Brimfield, ordained in 1894. His pastorates have been in other states.

1891 *Osgood Ghordis Colegrove. Born at Hanover, Michigan, October 30, 1864. Educated at Lombard and ordained in Michigan in 1887. He preached at Kent, Blanchester, Woodstock, Plain City, Greenville, and was state superintendent twelve years. He has also preached in other western states.

1891 *Ulysses Sumner Milburn. Born at Black Lick, December 16, 1865, educated at St. Lawrence, and ordained at London, December 15, 1891. He preached at Plain City, London, and Cincinnati, and in other states.

1891 W. K. Mumford. A resident of Brandt who was licensed. He preached at Conover and Miami City.

1891 *J. Frank Thompson. Born at Wonaque, New

Jersey, December 27, 1850, and educated at Rochester, New York, where he left the Baptist church for the Universalist. He was ordained in that state in 1875. He preached in Akron for five years and in other eastern states.

1891 William Shaw White. Preached in Cleveland about two years, moving then to Massachusetts.

1892 *Alfred Newton Blackford. A resident of Eaton who studied for the ministry.

1892 Frank Blackford. A resident of Eldorado who studied for the ministry. In 1899 he preached at Mason, resigning in 1902 to enter business.

1892 Harry Blackford. Born at Eldorado, October 17, 1866, educated at Tufts, and ordained in 1892. He preached at Cincinnati from 1899 to 1901, resigning to study and practice medicine. He died about 1909.

1892 *Barlow Green Carpenter, D.D. Licensed and ordained on March 14, 1895, at Eaton. He preached there and at Montgomery and Camden, moving to Illinois about 1900.

1892 *Fredferick Lucius Carrier. A resident of Brimfield who studied for the ministry. In 1904 he preached at Mason and then left the state.

1892 *Samuel G. Dunham. Born New Jersey, 1866. Came from New Jersey to Blanchester and was ordained by the Convention. He also preached at Milford, Edwardsville, Blanchester, Centerfield, London, and Norwalk, moving to Massachusetts in 1896.

1892 Elmer J. Felt. Born at Kent, and educated at Tufts. He preached at Norwalk.

1892 C. W. E. Gossow. A resident of Stryker who studied for the ministry and was licensed by the Convention.

1892 *Carl French Henry. Born at Bissell, October 7, 1867, and educated at Buchtel, Tufts, and later at Hartford. Ordained at Cleveland, December 21, 1893. He preached in Cleveland until 1905 and since then has been in other states.

1892 W. J. Herbener. A resident of Circleville who studied for the ministry.

1892 *Leroy Wilson Coons, A.M. Born at Arcanum, August 23, 1872, and lived there and at Eldorado. Educated at Bowdoin and St. Lawrence, and ordained in New York, 1895. He never had an Ohio pastorate,

1892 William M. Lawrence. A resident of Norwalk who studied for the ministry. About 1898 he preached at Eaton and other points in Ohio.

1892 John D. McCord. A resident of Watertown who was ordained by the Convention. He preached there and at Fairfield, Berne, Vincent, and Dudley.

1892 Omer Petrie. A resident of Eldorado who studied for the ministry.

1892 Margaret Titus. A resident of Batavia who studied for the ministry.

1893 *George Hilary Ashworth. A resident of Eaton, educated at Lombard, ordained in Ohio in 1898. He preached at Mt. Gilead, Attica, Ravenna, Bryan, and in other states.

1893 W. L. Dudley. A Free Will Baptist who was licensed for a year.

1893 *George Humberstone. Born at Peterborough, England, April 5, 1860, and moved to Toledo in 1872, in or near which he has since resided. He was ordained at Bryan, July 7, 1895 and has preached in Walbridge, Peru, Havana, Lyons, and in Michigan.

1893 *Ira Wilson McLaughlin. Born at Union, Champaign county, March 22, 1861. During his youth he lived in Westville, where he became a Universalist. He was educated at Urbana University, at Buchtel, and at St. Lawrence and ordained in New York in 1883. He has preached in Springfield from 1893 to 1895 and from 1911 to the present time, and also in other states and in Canada.

1893 Cornelia Andrews Williams. Ordained at Leroy, October 25th, and preached there and at Huntington.

1894 Clifford E. Jones. Preached in northeastern Ohio in the summer and returned in 1896 to Mason, Ridgeville, and Ravenna. He was ordained at the latter place in September. He also preached at Springboro and Kent, and moved to Massachusetts in 1903.

1894 James C. Moore. The son of Rev. Elihu Moore and a resident of Troy. He was licensed by the Convention.

1894 Moorman. A member of the Methodist church, South, who joined the Universalists at Eldorado, and received a license. He preached at New Paris and Eaton.

1894 Frank M. Pitkin. A Congregationalist who joined the Universalists at Cleveland and received license and full fellowship. He preached at Jersey and Reynoldsburg, retiring in 1898 to unite with the Christian Scientists.

1894 *Sara L. Stoner, M.S. The wife of Rev. J. A. Stoner. Born in Union county, Indiana, November 26, 1853. She taught school in Preble county, Ohio, in 1877. Educated at Smithson, and Buchtel. She was ordained in Kansas in 1890. She has preached at Jeffersonville, Centerfield, Milford, Cuba, Palestine, New Madison, Miami City, New Paris, Camden,

Eaton, Eldorado, Belleville, Mt. Gilead, Conover, and in other states.

1895 Martha A. Bortle. Born 1845. She taught eight years at Buchtel and prepared for the ministry. She preached at Hamilton, Mansfield, Belleville, and in other states. She died at Lake Chatauqua, 1910.

1895 Henry N. Brown. Pastor at New Madison for five years. He died in 1900.

1895 E. A. Coil. A Unitarian of Marietta, who was a member of the Convention. He died January 1, 1918.

1895 James Hudson. Came from Indiana to Attica and North Olmstead.

1895 G. A. Kratzer. Preached at Hamilton for three years, after which he moved to New York.

1895 F. O. Eggleston. A former Universalist who had joined the Unitarians and was relicensed by the Convention in 1895.

1895 H. K. Riegel. Preached at Kent for about three years and then moved to New York.

1895 James L. Stoner. Born at Peru, Indiana, April 21, 1849 and educated at the state normal school and at Smithson. He was ordained in Kansas in 1889. He preached at Springfield, Milford, Palestine, Eaton, and in other states. He died December, 1913. He was a denominational historian.

1895 Ermina C. Stray. A resident of Noble who was licensed by the Convention. She preached at Plain City.

1896 *Clarence Livingstone Eaton. The son of Rev. B. F. Eaton. Born Dayton, O., May 14, 1868. Ordained in Mass. He preached at Belleville during the summer.

1896 *Ira Allen Priest, S.T.D. Born Vermont, 1856. Ordained in Mass., 1887. Preached at Akron, Sharon, Kent, and also served as president of Buchtel until 1901. Army chaplain.

1896 *Arthur Roberts. A resident of West Jefferson who became a Universalist. He preached at Attica, Margaretta, and New Madison, and in other states.

1896 *George Washington Sias. Born in New York. He preached in Springfield.

1896 *Eliza Flagg Turner Hoskin. Came from New York to Belleville, and also preached at McConnelsville and returned to New York in 1898.

1897 *Mary Andrews Conner. A resident of Hamilton who was first licensed by the Convention in 1897 and ordained November 16, 1902. Educated at Buchtel and later at the University of Chicago. She was organizer for the Missionary Alliance. She moved to Missouri in 1902. In 1914 she married the Rev. C. C. Conner at Hamilton.

1897 A. B. Church, D.D., LL.D. Born at North Norwich, Vermont, January 11, 1858, and educated at St. Lawrence. He preached at Akron until 1901 and then became president of Buchtel, filling this position until his death on November 16, 1912.

1897 Charles L. Corwin. Licensed by the Convention and in 1899 given fellowship. He preached at Norwalk and left the state about 1901.

1897 Ferdinand C. Davis. A Unitarian preacher who joined the Ravenna church and received a temporary license.

1897 Margaret T. Olmstead. Came from Illinois and received a license.

1897 Rett E. Olmstead. Came from Illinois and received a license.

1897 *Eben Mumford, Ph.D. A resident of Alcony, licensed by the Convention. He was later educated at the University of Chicago and was ordained.

1897 *Albert I. Spanton. Born Sunderland, Engl., Nov. 28, 1872. Resident of Columbiana co. A professor at Buchtel who received a license for several years and was ordained at Norwalk, July 31, 1910. He has preached at Leroy, Kent, and Ravenna.

1897 I. Wallace Cate. State superintendent. He also preached in other states and in Japan.

1898 *Carrie White Brainard. Born at Lee, New York, September 30, 1852, and educated at Lombard and St. Lawrence. Ordained in Illinois in 1881. She has preached in Little Hocking, Belpre, Frost, Lower Salem, Caledonia, and in Illinois.

1898 *Maurice Gilbert Linton. Born in Carroll county, Indiana, in 1869, educated at Lombard, and ordained in Missouri. He has preached in Blanchester, Zanesville, McConnelsville, Hamilton, and in other states.

1898 Tacy Matthews. A resident of Ohio who was educated at Tufts.

1898 E. N. Newton.

1898 *L. R. Robinson. Licensed and fellowshipped by the Convention. He preached at Eaton, Eldorado, Mt. Gilead, and in other states.

1898 *Inez L. Shipman. Born Gustavus, O., July 25, 1850. Educated at Buchtel. The daughter of Rev. C. L. Shipman, licensed and, on July 8, 1900, at Olmstead, ordained. She preached there and at Mason and Sharon Center, and in other states.

1899 H. E. Newton. Ordained at Vincent on December 23. He preached there and at Fairfield, Beverly, McConnelsville, Watertown, and in other states.

1900 F. M. Hayes. Fellowshipped by the Convention and preached at Kent for a short time, after which he returned to Illinois.

1900 *Hattie Sias Hutchins. Born in New York. After preaching at Springfield she married and left the ministry.

1900 John E. June. Preached in Zanesville for a short time.

1900 *Marcia Martin Selman. Preached at Ravenna a few months.

1901 *Harriet I. Baker Robinson. Born Avilla, Ind., May 29, 1878. Ordained in Iowa. She has preached at Blanchester, Milford, and in other states. She married Dr. Reuben A. Robinson of Iowa in 1903.

1901 *Henry La Fayette Gillespie. Preached at Newton, Farmers, and in other states.

1901 *Oscar E. Olin. Born Earlville, O., Dec. 3, 1851. A professor at Buchtel, licensed, and in 1904 ordained by the Convention. He has preached at Huntington, No. Olmstead, and Leroy.

1901 *Noel Edward Spicer. Born Whitesville, N. Y., Mar. 8, 1866. Ordained 1887. Pastor at Attica and preached at Plain City, Caledonia, and Belleville, moving to Iowa in 1907.

1901 *George F. Thompson. Born at Hanover, Michigan, May 14, 1873, educated at Lombard, and ordained at Plain City in 1903. He preached there and at Camden, Eaton, McConnelsville, Caledonia, Marion, Summit, Jersey, and Mason.

1902 Norris C. Dickey. Came from Pennsylvania and preached at Belleville, Mt. Gilead, and Norwalk. He was ordained March 4, 1903.

1902 *Willard O. Bodell. Born at Harrod, O., Dec. 7, 1872, and received a license, leaving the state about 1904. Ordained in Canada 1904. Supply preaching in Ohio.

1902 Flora Bronis. Preached in Lower Salem, Zanesville, etc., afterwards moving to New York.

1902 *Edward Gilman Mason, D.D. Came from New Jersey and preached at Akron for about ten years, leaving there for Indiana.

1902 A. I. Shanton. The initials are also given as J. A. Preached on the Springboro circuit for two years.

1903 *Samuel Gilbert Ayers, D.D. Born at Jersey City, July 23, 1870, educated at St. Lawrence, and ordained in New York in 1898. He was pastor at Cincinnati for seven years, and has preached in other states, and Japan.

1903 *Harry Lewis Thornton. Came from Pennsylvania and preached at Blanchester, leaving there for Illinois.

1905 *George Hallam Lewis. Born Meriden, Conn., Aug. 23, 1881. Resident of Cincinnati. Ordained Mass. in 1905. Preached at Cuba, Olive Branch, Farmers Sta., Montgomery.

1905 *Leslie Clare Manchester. Born No. Collins, N. Y., June 23, 1873. Ordained Arkansas, 1909. Came from New York to Lyons, leaving the state in two years.

1905 *Edward Milton Minor. Born Pleasant Mound, Ill., May 19, 1867. Ordained Illinois, 1897. Preached at Norwalk, Westfield, and Springfield, leaving there in 1910 for Ontario.

1905 A. M. Stirton. Came from and returned to Michigan, after a short pastorate at Plain City and Jersey.

1905 *Delmar Everett Trout. Preached at Plain city and Eaton.

1906 *Leon Peter Jones. Born at Little Falls, New York, January 31, 1864, ordained in Illinois in 1894. He preached in Eaton, Greenville, and in other states and in Canada.

1906 *Albert Corydon White. Born Newark, O., Nov. 15, 1852. Resident of Marion and Columbus. Studied at Buchtel. Ordained in Mass. 1880. Has had several New England pastorates among both Unitarians and Universalists. Pastor at Hamilton and also Flint, Attica, and Jersey.

1906 Martha Garner Jones. The wife of Rev. L. P. Jones; they have usually served the same churches as joint pastors.

1906 J. F. Lane. Licensed by the Convention.

1906 *George Runyon Longbrake. Came from Pennsylvania to preach at Bryan, leaving there for Wisconsin. Chaplain 17th U. S. Cav.

1906 *Charles Franklin Patterson. Preached at Columbus and Cleveland, moving to Michigan in 1909.

1907 *Minnie O. Colegrove. Born at Albany, New York, February 21, 1867, married Rev. O. G. Colegrove. Licensed by the Convention. She had preached at Woodstock, Plain City, Greenville, Mt. Carmel, and Miami City, and in other states.

1907 Charles I. Deyo. Formerly a Christian minister, to which denomination he returned in 1912. He preached in Lyons.

1907 *Donald Marshall Flower. Preached in Little Hocking, leaving there for Pennsylvania in 1910.

1908 *Fannie Elmina Austin. A resident of Akron who entered the ministry.

1908 *Edward H. Barrett. Born at New Harmony, Indiana, May 2, 1858, educated at United Christian College and at Meadville, and ordained by the Christians in 1898. He later united with the Unitarians and in 1909 with the Universalists. He has preached in Greenville, Milford, Farmers, Mt. Carmel, Mt. Gilead, and in other states.

1909 *Orin Edson Crooker. Born Tekonsha, Michigan, February 29, 1874, educated at Wisconsin and St. Lawrence, and ordained in New York in 1901. He preached at Cleveland and in other states.

1908 *Frederick Waldron Evans. Born Chelsea, Mass., Jan. 4, 1868. Ordained Mass., 1892. Preached in Cuba, Hamilton, Mt. Carmel, Milford, Springboro.

1908 *Herbert H. Graves. Came from Pennsylvania and preached at Columbus.

1908 *Robert Scott Kellerman. Born at Cedar Hill, September 19, 1855, educated at Tufts, and ordained in Massachusetts in 1879. He preached at Blanchester and other points for four years and in other states.

1908 *Joshua Lehr Wolbach. Born Nazareth, Pa. Ordained in Reformed Church 1881. Licensed and fellowshipped by the Convention and preached in Belpre and Little Hocking. Returned to Ohio in 1922, preaching at Miami City, Conover, Westville.

1909 *Roger F. Etz. Born at Akron, April 30, 1886, and lived there and at Cleveland. Educated at Tufts and ordained in New Hampshire, March 4, 1913. No Ohio pastorate.

1909 Martha Moore. Licensed by the Convention.

1910 *Seward H. Baker. Born in Monroe county, Michigan, educated at Valparaiso and Meadville, preached for the Unitarians, and united with the Universalists

in 1910. He preached at Plain City and Woodstock, Attica and Belleville, and moved to Kansas in 1914.

1910 *Anthony B. Beresford, D.D. Pastor at Cincinnati since 1910.

1910 *William Couden. The son of Rev. H. N. Couden. Born Harrison, July 30, 1874. Studied at Buchtel. Preached in Norwalk, leaving there in 1914 for Indiana. In war service as chaplain.

1910 John P. Elhuff. Licensed by the Convention.

1910 *Charles Ellsworth Petty. Born at Frost, October 26, 1866, educated at Buchtel and Tufts, and ordained in Massachusetts in 1899. He preached in Cleveland six years and in other states.

1911 James Wyatt Grimmer. Born at Ariton, Alabama, educated at Camp Hill and Lombard, and ordained at Ariton in 1908. He preached at McConnelsville, Watertown, Lower Salem, Frost, Belpre, Little Hocking, Belleville, and North Olmstead, dying at the latter place on December 10, 1918.

1911 *Harry Leroy Hayward. Born in Ohio, Nov. 1, 1886. Lived in Clermont and Warren counties. Educated a Methodist. Ordained by Universalists of Indiana. Supplied in Dayton church.

1911 Charles William Hilstren. Born in Sweden about 1868, educated at Lombard. He preached in other states and in Mason and Marion, dying at the latter place December 30, 1913.

1911 *Richard H. McLaughlin. The son of Rev. Ira McLaughlin. Has had no Ohio pastorates.

1912 *Francis A. Gray, D.D. Preached at Akron.

1912 J. Spencer Smith. A resident of Cincinnati, licensed by the Convention.

1913 *Francis Britton Bishop, D.D. Born New London, Ia., June 30, 1875. Ordained in Illinois, 1903. Preached at Columbus, after which he became state superintendent. In 1920 he left this position to become Southern Superintendent.

1913 Mansfield Johnson. Preached at Springboro.

1913 George E. MacIlwain. Preached at Bryan.

1914 *Allen Brown. Born at Sparta, Michigan, October 7, 1866, educated at Tufts, and ordained in New Hampshire in 1894. He preached at Norwalk and Peru and in other states.

1914 George Crum. Born near Warren, Indiana, in 1859, educated at Lombard. He preached in other states, coming to Marion only a few months before his death.

1914 *Harlan E. Glazier, M.A. Born at Virgil, New York, educated at Union College and Harvard Divinity, ordained at Columbus in 1916. He preached at Woodstock and Plain City for about two years.

1915 *George Cross Baner. Born Baltimore, Md., Feb. 28, 1876. Ordained New York, 1899. Has preached at Akron since 1915.

1914 *William Julius Metz. Born at Buffalo, New York, June 14, 1884, educated at St. Lawrence, and ordained in New York in 1909. He has preached in Attica, Belleville, Mt. Gilead, in the Washington Association, and also in other states.

1915 *Ezekiel Vose Stevens. Born at North Turner, Maine, November 20, 1859, educated at Maine, Wesleyan and St. Lawrence, and ordained in Maine in 1895. He has preached in Columbus and North Ilmstead and in other states.

1915 *L. Griswold Williams. Preached in Grennville and Marion. In Friends Reconstruction work in France.

1916 *W. W. Betts. Preached at Bryan and Lyons. Returned to Ohio 1922 to preach at Norwalk and Attica.

1916 *Ray Darwin Cranmer. Born at Towanda, Pennsylvania, and lived in Barberton, Ohio, during youth. He was educated at St. Lawrence and ordained there in 1912. He has preached in Vermont and in Cleveland. Moved to Illinois, 1919.

1916 *Martin Fereshetian. Born in Armenia and educated at Meadville. He preached in Kent.

1916 *William Ezra Leavitt. Born at Cherry Valley, Ontario, educated at St. Lawrence, and ordained in New York in 1890. He has preached in other states and at Summit, Jersey, Mason, and Springboro.

1916 B. E. Phillips. Preached at North Olmstead.

1916 *Elton Wilson. Preached in Norwalk.

1917 *Eleanor Bisbee. Born Beverly, N. J., July 22, 1893. Ordained Mass. 1917. Preached at Mason and Springboro. Also served as Sunday School Superintendent for Ohio for six months in 1921.

1917 *William R. Rowland. Born at East Corinth, Vermont in 1875, educated University of Vermont, and became a physician. He was ordained by the Convention January 1, 1917, and has preached at New Madison, Blanchester, and Cuba.

1917 *George Hosea Welch. Born at Groton, Vermont, October 20, 1889, educated at St. Lawrence, and ordained in New York in 1915. He has preached in other states and in Norwalk and Attica. He was in war service as Chaplain. Moved to Conn. 1920.

1917 *Elmo Arnold Robinson. Born at Portland, Maine, January 1, 1887, Ordained in New York in 1912. Preached in other states and in Plain City and Woodstock.

1919 Jesse B. Fosher. Born at Blakesburg, Indiana, November 25, 1847 and ordained in that state in 1887. Has preached in other states and at Conover and Miami City. Died at Troy April 6, 1922.

1919 *Henry Clay Ledyard. Born Sturges, Mich., Aug. 2, 1880. Ordained by Congregationalists in La., 1907. Preached in other states and at Blanchester and Cuba.

1919 *Thomas Milton Murray. Born Manchester, Eng., Dec. 5, 1892. Ordained Chicago, 1919. Pastor at Eaton and Eldorado.

1920 *Charles A. Alden. Pastor at Columbus.

1920 *John P. Martin. Methodist minister of Georgetown, unites with the Columbus Church.

1920 *Edward Alvan Lewis. Born Haverhill, Mass., July 6, 1895. Ordained New York, 1919. Pastor at Kent and Brimfield for two years.

1920 *Harold Guy Don Scott. Born Newport, Vt., 1892. Ordained Maine, 1917. Pastor at Cincinnati one year.

1920 *Isaac Veeder Lobdell. Born East Berne, N. Y., Oct. 8, 1880. Ordained N. Y., 1909. Became Ohio Superintendent Dec. 1, 1920.

1920 *Herbert S. Bigelow. An independent minister of Cincinnati who was fellowshipped.

1920 *Rufus Hopkins Dix. Born Holliston, Mass., Dec. 28, 1877. Ordained Mass., 1903. Pastor at Cleveland.

1920 *Frederick R. Millar. Temporary pastor at Eldorado.

1920 *Hal Horace Lloyd. A Unitarian of Marietta who preached at Belpre.

1921 *Lewis Roy Lowry. Born Saginaw, Mich., Aug. 17, 1894, of Ohio stock. Ordained New York, 1919. Pastor at Bellville and Attica.

1922 *John Edwin Price. Born W. Taghanac, N. Y. Ordained N. Y., 1918. Pastor at Cincinnati, Montgomery, and Milford.

1922 *Harriet Evans Druley. Born Middleport, N. Y., Feb. 21, 1888. Resident of Belpre. Ordained N. Y., 1922. Summer supply at Frost, Little Hocking, Lower Salem.

1922 *John F. Fogelsong. Pastor at Bryan and Lyons.

1922 *Almira L. Cheyney. Born Saybrook, Ill., 1875. Ordained Ill., 1908. State Director of Sunday Schools.

1922 *Robert Tipton. A Congregationalist of Iowa who became pastor at No. Olmstead.

1922 *Harry M. Wright. Pastor at Kent.

Concerning the following ministers no dates are available:

Amaziah Dodge. A resident of Oxford.

Joseph Gipson. A resident of Sangamon who preached Universalism but remained a Tunker.

Hawes. Preached at Columbus.

D. S. Morey. Preached at Belpre.

Nelson Olin. Born in 1816 and died 1908. Lived at Kent.

I. B. Quimby. Preached at Hamilton.

William B. Snell. Preached at Plain City.

J. M. Stanley, D.D. Preached at Dayton.

Basserman. Preached at Dayton.

Bartlett. Preached at Marietta and Belpre.

J. B. Brown.

Campbell. Lived near Wilkesville for many years.

CHAPTER XVIII

THE OLD UNIVERSALISM AND THE NEW

Early Universalism in Ohio was a simple message. God the Father of all will save all. This was the burden of the majority of sermons for whatever the topic or the text a place would be found for this specifically Universalist message. With it as a basis the simple rudimentary virtues were expounded.

Early Universalism was a definite message. Among its adherents was a pretty general agreement upon those questions regarded by religious people as fundamental. Here and there might be an odd individual, holding views at variance with those of most of the denomination. From the days of Jonathan Kidwell and Robert Smith there have been and will always be such. But they have always been the exceptions, and in the early days there was little excuse for doubt or misunderstanding as to what Universalists believed.

Early Universalism had for its primary purpose the conversion of the intellect. Declaring open warfare against the other sects, it sought to convince its opponents that it was the most correct interpretation of Christianity, both historically, logically and theolog-

ically. To be sure, moral ideals were upheld, but a righteous life was believed to flow naturally from right conceptions of religion.

The bases of these characteristics of early Universalism were the simple structure of society, the unsettled conditions of the sects, and the atmosphere of argument. The simple message was a reflection of the simple social life of the people. An approximate equality of status prevailed. There were no large factories, no large employers, no large fortunes. In general all worked, and all worked together. And each community was largely independent of every other.

Within this simple social structure there was an unsettled sectarian alignment. Schisms, divisions and new denominations were the expected order of the day. To change from one communion to another was easy. In the new country there were few old ties to keep one in an organization that did not really represent one's views. Hence, men of like minds grouped themselves together and the message of the group was given a very definite character.

The relationship between the sects was one of argument. Debates were popular. They were an important part of the education of the young and of the recreation of the entire community. They were deemed a fair method of presenting divergent views. That Universalists should be controversialists was but natural.

Since the days of early Universalism great social and religious changes had swept over Ohio. Social life has become complex. Among the people is a growing inequality of status. Factories, fortunes, poverty differentiate the population into strata. Communities are no longer independent, the world is becoming recognized as a unit. Under such conditions the various denominations of Christianity, and Universalism among them, have developed a more complex message.

To-day the sects are far more settled than in the early years. The creation of new sects is a rarer phenomenon, or at least attracts less attention. Church membership involves the associations of years, or perhaps of generations. It is more difficult psychologically and more unusual to transfer one's allegiance from one denomination to another. When such a transfer is made it is often for social, business, or family reasons rather than because of changed convictions. And so it happens that men of like minds are separated among rival camps, whereas those of unlike minds are often grouped together. Thus the messages of the sects, Universalism among them, have become less definite.

The atmosphere of argument has been replaced by one of cooperation. Debates are rare: other modes of education and recreation have become more popular. There is less interest in truth in the abstract and more interest in names, phrases and organizations. Instead

of rallying to some doctrine, men prefer to cooperate with others, regardless of opinion, in some task which arrests the attention and wins the applause of the public. As this process has gone on Universalism has lost its controversial nature and taken its place as one of the cooperating departments of the Church.

The new Universalism, then, seeks to adapt itself to the new occasions and new duties of the day. No longer content with merely convincing the reason, it seeks to educate the will. It seeks to formulate and apply the corollaries of its faith rather than to reiterate the proof of its main proposition. It welcomes individuality of opinion within its own membership and cooperation of effort with those of other faiths. And so the history of Ohio Universalism has been a story of a changing church. To-day is not yesterday. The heritage of the past is not forgotten, the old spirit remains but the tasks are ever new.

Thus have Universalists and the Church of their creating contributed to the religious life and thought of the people of Ohio.

"He drew a circle to shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win;
We drew a circle that took him in!"

APPENDICES

APPENDIX

OHIO STATE

Date	Place	President or Moderator	Vice-President	Secretary or Standing Clerk
1826	Jacksonburgh			
1827	Franklin	S. Tizzard		P. J. Labertaw
1828	Eaton	J. Kidwell		A. H. Longley
1829	Philanthropy			"
1830	Oxford	E. Singer		"
1831				
1832	Gallipolis (?)			
1833	Philomath, Indiana	John Winn		S. Tizzard
1834	Mt. Vernon	F. H. Johnson		
1835	Ashland	J. F. Owen		S. Tizzard
1836	Belpre	L. L. Sadler		L. L. Sadler
1837	Fredericktown	"		"
1838	Akron	F. Loring		S. A. Davis
1839	Springfield	J. Whitney		Geo. Mesenger
1840	Newark	Henry Morse		Alfred Peck
1841	Fredericktown	Alpheus Jewett		E. M. Pingree
1842	Peru	Geo. Messenger		"
1843	Montgomery	Benjamin Baldwin, Edwardsville		M. L. Edwards, Belpre
1844	Woodstock	"		"
1845	Ravenna	"		"
1846	Columbus	"		"
1847	Dayton	D. R. Biddlecome		Mahlon Wright
1848	Marietta	Wm. P. Putnam		G. S. Weaver
1849	Columbus	E. Singer		"
1850	Westfield	Asa Marble		"
1851	Springboro	Henry Gifford		D. Bacon
1852	Dayton	W. Y. Emmett, Cincinnati		W. W. Curry, Oxford
1853	Marietta	A. Luce, Oxford		Bernard Peters, Cincinnati
1854	Cincinnati	"		Jesse Beals, New Vienna
1855	Monroe, Preble Co.	Mahlon Wright, Springboro		I. M. Warwick, Hamilton
1856	Dayton	G. R. Brown		I. W. Putnam, Belpre
1857	Brimfield	Geo. Messenger, Springfield		"
1858	Reynoldsburg	W. H. Baldwin		W. W. Norton
1859	Blanchester	"		W. S. Bacon
1860	Springboro (?)			
1861	Peru	W. H. Baldwin		W. S. Bacon
1862	Olmstead	"		"
1863	Newtown Methodist Ch.	G. L. Demerest, Cincinnati		"
1864	McConnellsville			
1865	Willoughby	S. P. Carlton		V. P. Wilson
1866	Springfield, City Hall	"		"

I

CONVENTION

Treasurer	Trustees and years of service	Superintendent or Missionary	Total Delegates	Permanent Funds
W. P. Putnam				
"				
"				
"				
Chandler Rogers				
"				
C. Cooke				
T. H. Johnson				
Wm. Eppert, Amelia				
"				
Martin Kellogg				
"				
"	.....	.....	26	
A. H. Longley	.....	.....	8	
Martin Kellogg	.....	.....	21	
"	.....	.....	21	
"	.....	.....	31	
"	.....	.....	32	
"	W. H. Baldwin 5, J. A. Gurley 2, M. Wright 5	.....	26	
"	.....	.....	27	
E. D. Williams, Delhi	J. J. Russell 2	.....	18	
"	.....	.....	28	
"	H. J. Pettit 1	.....	17	
"	H. Blandy 2, L. G. Vanslack 1, G. L. Demerest 2			
Mahlon Wright, Springboro	Wm. McFerren 5	.....	43	
Mahlon Wright, Springboro	G. Turrell 3, Vespaisian Stearns, 2			
"	A. S. Curtis 1			
Mahlon Wright, Springboro	S. P. Carlton 3, C. Styer 1, J. W. Henley 4, J. S. Cantwell 5, Smith Thomas	.....	25	
"	.....	.....	40	

APPENDIX

OHIO STATE

Date	Place	President or Moderator	Vice-President	Secretary or Standing Clerk
1867	Mt. Gilead	Henry Blandy, Zanesville		V. P. Wilson
1868	Dayton	Elihu Thompson, Dayton		E. L. Rexford
1869	McConnellsville	A. Countryman		"
1870	Kent	J. Q. A. Tresize		"
1871	Columbus	J. A. Cantwell	Henry Blandy	"
1872	Akron, Buchtel College	E. L. Rexford, Columbus	A. M. Sherman, Kent	J. F. Gates
1873	"	"	"	Wm. H. Slade, Columbus
1874	Cleveland	A. S. Curtis	Mrs. D. C. Tomlinson	"
1875	Columbus	A. M. Sherman, Kent	Mrs. A. E. Danforth, Peru	T. C. Druley
1876	Norwalk	"	"	Frank Evans
1877	Belpre	G. T. Craven, Cincinnati	— Ralph	Edward Morris
1878	Belleville	"	A. M. Sherman,	"
1879	Akron, Buchtel College	J. R. Buchtel, Akron	B. Kent Thomas, Hamilton	T. C. Druley
1880	Blanchester	J. S. Cantwell	Mrs. A. E. Danforth	"
1881	Akron	S. N. Owen, Bryan	Richard Eddy	"
1882	Bryan	"	G. S. Weaver	J. F. Rice
1883	Norwalk	B. F. Thomas, Hamilton	A. M. Sherman, Kent	J. P. MacLean, Hamilton
1884	Westville	A. M. Sherman, Kent	G. T. Craven	J. W. Henley, Woodstock
1885	Woodstock	W. J. Littell, Cincinnati	Mrs. A. E. Danforth	"
1886	Cincinnati, Plum St.	"	"	"
1887	No. Lewisburg	A. B. Tinker, Akron	W. J. Littel	"
1888	Stryker	"	John Potter, Flint	"
1889	Akron	"	J. H. Blackford, Eldorado	"
1890	Akron	"	"	"
1891	Columbus	C. M. Knight, Akron	B. F. Thomas, Hamilton	"
1892	Eldorado	"	"	"
1893	Hamilton	"	"	"
1894	Ravenna	"	C. C. Conner	"
1895	Cleveland, Wilson Av. M. E. Ch.	W. D. Shipman, Akron	E. L. Rexford, Columbus	"
1896	Attica	Harry Canfield, Belleville	R. N. John, London	"
1897	Blanchester	"	"	"
1898	Belleville	"	Carl Henry, Cleveland	"

I—*Continued*

CONVENTION—*Continued*

Treasurer	Trustees and years of service	Superintendent or Missionary	Total Delegates	Permanent Funds
Mahlon Wright, Springboro	John Field 1, M. R. Matthews 1	.....	60	
"	Henry Canfield 2, A. Wilson 3, O. Haymaker 2			
"	.....	G. R. Brown		
"	Jos. Whitley 1, R. T. Polk 2, S. P. Carlton 3	"		
"	H. Blandy 1, T. J. Marsh 1, J. T. Rice 1			
Thos. Edmondson, Springfield	W. H. Slade 12, S. Beebe 2			
"	J. W. Henley 1	.....	67	
"	J. T. Rice 2, W. B. Woodbury 3	N. A. Saxton		
"	.....	"	108	
D. S. Wall, Akron	Henry Canfield 3	Andrew Wilson		
Thos. J. Larsh, Eaton	A. B. Robinson 6	W. C. Brooks		
"	G. T. Craven 3	T. C. Druley	76	$87.50
"		"	66	250
"		"	106	380
"	John Potter 3		70	70
Jn. Richardson, Westville	S. M. Burnham 3	.....	...	600
"	Henry Canfield 2	.....	...	660
"	B. F. Thomas 3	.....	85	800
"	W. H. Slade 7, E. T. Pember 2	Henry Canfield	73	1,510
"	.....	"	...	2,760
"	E. Whitney 3, C. E. Nash 3	"	75	8,640
W. D. Sibley, Woodstock	.....	"	...	9,050
"	.....	"	103	13,900
"	John Richardson 3, E. A. Gordon 1	"	107	17,600
"	J. D. Streeper 2	"	81	17,600
"	L. D. Crosley 2	"	92	18,000
"	U. S. Milburn	J. W. Henley	52	17,900
"	A. E. Danforth 1, T. G. Briggs1	"	56	18,100
"	W. F. Adams 2, Jennie Gifford1	"	80	18,400
"	O. G. Colegrove 3, A. F. Williams 1	"	78	19,500
Theo. L. Gerber, Belleville	I. A. Priest, 6 E. J. Littell 3	I. W. Cate	50	17,500

APPENDIX

OHIO STATE

Date	Place	President or Moderator	Vice-President	Secretary or Standing Clerk
1899	Summit	Henrietta Moore, Springfield	Carl Henry, Cleveland	J. W. Henley, Woodstock
1900	Eaton	Carl Henry, Cleveland	A. B. Church, Akron	E. M. Waller, Ravenna
1901	Akron	"	"	C. E. Jones, Springboro
1902	Greenville	"	"	"
1903	New Madison	"	"	John Richardson, Westville
1904	Attica	A. B. Church, Akron	Aro. D. Sanders, Norwalk	"
1905	Blanchester	"	"	R. N. John, Blanchester
1906	Lyons	"	"	"
1907	Norwalk	"	"	"
1908	Mt. Gilead	"	"	I. A. Priest, Akron
1909	Columbus	"	"	"
1910	Plain City	"	"	"
1911	Cincinnati	"	A. P. Henkel,	"
1912	Eldorado	"	"	"
1913	Akron	H. M. Fowler, Cleveland	Aro D. Sanders, Norwalk	"
1914	Cleveland	"	"	C. E. Petty, Cleveland
1915	Marion	"	"	F. B. Bishop, Columbus
1916	New Madison	"	U. S. Ray, New Madison	"
1917	Attica	W. O. Jameson, Columbus	"	"
1918	Blanchester	"	Arthur Nash Cincinnati	"
1919	Norwalk	"	"	"
1920	Plain City	"	"	"
1921	Kent	"	H. E. Simmons, Akron	I. V. Lobdell, Columbus
1922	New Madison	"	"	"

I—*Continued*

CONVENTION—*Continued*

Treasurer	Trustees and years of service	Superintendent or Missionary	Total Delegates	Permanent Funds
Theo. L. Garber, Belleville	.....	O. G. Colegrove	83	$18,600
Emma L. James, Cincinnati	J. H. Blackford 3	"	84	19,400
"	Edward Morris 4	"	...	22,900
"	.....	"	...	20,700
"	E. T. Binns 3	"	67	23,000
"	Carl Henry 3	"	...	23,000
"	M. A. Brown 3	"	...	24,000
"	O. F. Haymaker 2	.....	68	22,000
"	J. D. Streeper 6	.....	76	22,600
"	Ira S. Davis 3, S. B. Oakes 1	O. G. Colegrove	72	23,700
"	S. E. Hinkle 3	"	105	23,100
"	.....	"	102	23,300
"	L. M. Garber 3	"	91	23,300
"	W. O. Jameson 3	" and R. S. Kellerman	...	27,300
"	Geo. C. Jackson	"	76	27,400
C. R. Olin	F. B. Bishop 1	.....	74	28,800
"	Chapin Beem, J. W. Grimmer	F. B. Bishop	...	27,700
"	George C. Jackson 3	"	...	27,000
"				
"	H. M. Fowler 3,	"	...	31,400
"	George C. Jackson 3	"	...	58,900
"	John Evans 3	"	106	71,000
"	W. R. Hageman 3	"	...	60,200
"	Chapin Beem 3	I. V. Lobdell	143	60,100
"	John Evans 3	"	131	65,700

APPENDIX II

OHIO WOMEN'S UNIVERSALIST MISSIONARY ALLIANCE

Date	President	Corresponding Secretary	Recording Secretary	Treasurer
1890	Abbie E. Danforth	.....	Mary E. Scott	L. J. Canfield
1891	"	Mary G. Canfield	"	Emma James
1892	"	"	"	"
1894	"	"	"	"
1895	"	Frances Wilson	"	"
1896	Mrs. R. N. John	"	"	"
1897	Mrs. A. E. H. Clark	"	Sara L. Stoner	"
1898	Mary Andrews	"	"	"
1899	Abbie E. Danforth	"	"	"
1900	Anna A. Herj	"	"	"
1901	"	"	Clara J. Rhoades	"
1902	"	"	Jennie Warwick	"
1903	"	"	"	"
1904	"	Hattie M. Benton	"	"
1905	Mrs. S. G. Ayres	"	"	"
1906	"	"	"	"
1907	"	Sara L. Stoner	"	"
1908	"	"	"	"
1909	Henrietta G. Moore	"	"	"
1910	"	"	"	"
1911	"	"	"	"
1912	"	"	"	"
1913	"	"	"	"
1914	Flora B. Corning	Ethel M. Allen	"	"
1915	"	"	Sara L. Stoner	Sadie E. Young
1916	Ethel M. Allen	Millie A. Suhr	Nellie Hasler	Lutie M. Gard
1917	"	"	"	Katie J. Kelley
1918	"	"	"	"
1919	Millie A. Suhr	Jennie Uible	Martha Crider	Nellie Hasler
1920	"	Nellie Hasler	Katie Kelly	Minnie Moon
1921	Gertrude Gladwin	"	"	"
1922	"	"	"	F. R. Easton

THE OHIO STATE CONVENTION OF UNIVERSALIST SUNDAY SCHOOLS

Date	President	Vice-President	Recorder	Corresponding Secretary	Treasurer
1866	A. W. Bruce	Henry Blandy	E. L. Rexford	J. W. Henley	Mrs. W. H. Osgood
1867	"	Philip Wieland	"	M. D. Crosley	"
....					
1869	H. L. Canfield				
1870	"	William Gregg	"	G. T. Craven	Mary Neilson
....					
1876	J. G. Adams	Asa McCord	N. A. Day	C. S. Laycock	W. R. McGill
....					
1883	J. D. H. Corwin	A. Willson	W. S. Bacon	Mrs. L. M. Andrews	E. D. Smith
1884	Andrew Willson	.....	F. K. Beem	.....	"
1885	"	.....	Emma Ames	.....	"
1886	A. M. Sherman	.....	F. K. Beem	.....	"
1887	E. F. Pember	.....	"	.....	"
1888	J. F. Rice	.....	Melissa Sinks	.....	"
1889	"	.....	Lillian M. Simmons	.....	"
....					
1890	C. C. Conner	A. N. Blackford	Lillie Buckner	Mrs. A. E. H. Clark	"
1891	"	.....	Ruth Scott	"	"
1892	"	Mrs. S. Moon	Maud L. Warwick	"	Jay Mead
1893	"	Belle Slade	"	"	E. M. Waller
1894	O. F. Haymaker	Jessie Giffen	Flo Jeffries	"	"
1895	"	"	Edith John	"	"
1896	S. B. Oakes	C. C. Bates	"	"	"
1897	E. D. Smith	Mrs. A. E. Moon	Clara Bissell	"	"
1898	W. J. Littell	Frances Willson	Laura Green	"	"

THE OHIO STATE CONVENTION OF UNIVERSALIST SUNDAY SCHOOLS—*Continued*

Date	President	Vice-President	Recorder	Corresponding Secretary	Treasurer
1899	W. J. Littell	Frances Willson	Olivia J. Nelson	Mrs. A. E. H. Clark	E. M. Waller
1900	"	O. E. Olin	"	Katie J. Kelley	"
1901	O. E. Olin	Mrs. M. J. Sawyer	"	"	Marion Wikoff
1902	"	"	"	Mrs. G. H. Ashworth	"
1903	"	"	"	"	"
1904	"	M. A. Brown	"	"	G. H. Ashworth
1905	E. D. South	O. E. Crout	Mrs. G. H. Ashworth	.....	"
1906	O. E. Crout	M. A. Brown	J. R. Carpenter	.....	Mrs. M. Trout
1907	"	"	"	.....	"
1908	Aro D. Sanders	W. C. Ratcliff	Will Wieland	.....	Florence Swingle
1909	"	Eugene Wilson	"	.....	Edith Ramey
1910	"	"	"	.....	Mrs. Edith Barre
1911	E. F. Arras	Sara L. Stoner	Mary Wooley	.....	Harvey Durham
1912	M. A. Brown	"	Mary D. Wooley	.....	"
1913	"	"	"	.....	
1914	"	"	Aro D. Sanders		
1915	William J. Metz	"	Blanche Durham		
1916	"	"	"		
1917	H. E. Simmons	R. D. Cranmer	"		
1918	R. D. Cranmer	H. E. Simmons	"		
1919	H. E. Simmons	Mrs. Pearl Roberts	"		
1920	"	A. H. Homans	Ivetta Link		
1921	A. H. Homans	H. E. Simmons	"		
1922	"	"	Alvira Cheney		

OHIO YOUNG PEOPLE'S CHRISTIAN UNION

Date	President	Corresponding Secretary	Recording Secretary	Treasurer
1890	C. M. McLaughlin	Fannie Austin	Edna Smith	J. D. Streeper
1891	"	H. B. Briggs	Alberta D. Garber	"
1892	"	"	"	"
1893	Perry D. Gath	Clara Bissel	"	"
1894	"	"	"	"
1895	Alberta D. Garber	Mary Andrews	Clara Bissell	E. M. Waller
1896	Carl F. Henry	"	Bertha John	"
1897	"	"	"	"
1898	U. S. Milburn	Laura Green	Mae E. Henry	"
1899	E. M. Waller	"	E. Pearl Littell	Geo. H. Ashworth
1900	"	Laura Green	Laura Green	Aro D. Sanders
1901	Laura Green	Aro D. Sanders	Aro D. Sanders	Hattie Burke
1902	"	"	"	Mrs. John Evans
1903	"	"	"	"
1903	"	"	"	"
1904	S. G. Ayers	Elizabeth Bacon	Elizabeth Bacon	Bessie Lowe
1905	Stanley Smith	Almeda Philips	Almeda Philips	"
1906	Almeda Philips	Bessie Lowe	Bessie Lowe	Volney F. Trout
1907	"	Ruby H. Severance	Ruby H. Severance	"
1908	Ruby H. Severance	Gay Smith	Gay Smith	Hollie Kimmell
1909	Mrs. W. K. Sawyer	"	"	Violet Mortimer
1910	Stanley C. Stall	Mabel Carey	Mabel Carey	Marie Kellerman
1911	"	"	"	"
1912	"	Carl M. Senn	Carl M. Senn	"
1913	Carl M. Senn	Harriet Druley	Harriet Druley	"
1914	"	"	"	Jessie Gravell
1915	"	"	"	"
1916	J. W. Grimmer	"	"	"
1917	W. J. Metz	Ruth Bidwell	Ruth Bidwell	Grace Dowler
1918	George H. Welch	"	"	Ruth Bidwell
1919	"	"	"	A. A. Meade
1920	A. A. Meade	Elizabeth Etz	Elizabeth Etz	Helen Senn
1921	Robt. Rice	"	"	"
1922	Ruth Owens	Grace Nash	Grace Nash	"

APPENDIX III

THE BALLOU ASSOCIATION

Date	Place	Moderator	Clerk
1844	.....	.....	J. W. Cotton
1845	.....	.....	Jesse Beals
1846	.....	.....	"
1847	.....	.....	"
1848	.....	.....	"
1849	.....	.....	"
1850	.....	.....	"
1851	.....	.....	Wm. Eppert
1852	.....	.....	H. R. Derrough
1853	.....	.....	"
.....			
1865	.....	.....	C. S. Laycock
.....			
1868	.....	.....	N. A. Day
.....			
1873	.....	.....	N. A. Day
.....			
1877	.....	.....	W. R. McGill
.....			
1880	.....	.....	E. D. Philips
.....			
1889	Blanchester		
1890	Cuba		
.....			
1893	Milford	J. D. Moon	Jennie M. Brown
1894	Mt. Carmel	John R. Moon	N. A. Day
1895	Blanchester	R. N. John	Jennie M. Brown
1896	Blanchester	"	"
1897	Cuba	"	"
1898	Jeffersonville	"	"
1899	Newtown	E. D. Smith	"
1900	Farmers Station	"	"
1901	Mt. Carmel		
1902	Milford	Mrs. Walter Scott	Sallie Cast
1903	Blanchester	E. D. Smith	Jennie M. Uible
1904	Cuba	"	"
1905	Farmers Station	"	"
1906	Mt. Carmel	J. R. Clevenger	"
1907	Milford	J. W. West	"
1908	Blanchester	Harvey Dunham	"
1909	Cuba	"	"
1910	Farmers Station	"	"
1911	Mt. Carmel	"	"
1912	Milford	"	"
1913	Blanchester	"	"
1914	Cuba	"	"
1915	Mt. Carmel	"	"
1916	Farmers Station	"	"
1917	Milford		
1918		"	"
1919	Blanchester		
1920		"	"
1921	Cuba	"	
1922	Farmers Station		Jennie M. Brown

THE CENTRAL ASSOCIATION

Date	Place	Moderator	Clerk
1830	John Hunter's, Franklin County	T. Strong	W. Jolly
1831	Worthington	Israel Bigelow	
1832	Near Worthington		
....			
1835	Union County	C. Rogers	W. Conrad
1836	Concord		
1837	Springfield		
1838	Worthington	W. Jolly	W. Emmett
1839	Brother Petty's, Delaware County	.....	C. Cook
1840	Jersey	.....	C. Cook
1841	.....	.....	"
1842	.....	.....	D. Biddlecome
1843	.....	.....	G. Flanders
1844	.....	.....	"
1845	.....	.....	T. Eaton
1846			
1847			
1848	Jersey	N. B. Johnson	N. Doolittle
1849	.....	.....	G. Flanders
1850	.....	.....	N. Doolittle
1851	Reynoldsburg	N. Mason	J. Cutler
1852	.....	.....	N. Doolittle
....			
1865	.....	.....	W. B. Woodbury
....			
1867	Newway	.....	W. B. Woodbury
1868			
....			
1877	.....	.....	Frank Evans
....			
1880	.....	.....	C. V. N. Smith
....			
1890	Caledonia		
....			
1892	Zanesville	O. H. Gurney	Rose Belknap
1893	Flint	"	"
1894	Jersey	G. W. Ault	A. J. Merrill
1895	Mt. Gilead	"	"
1896	Columbus	M. A. Bortle	E. E. Hipsher
1897	Caledonia	"	"
1898	Zanesville	T. W. McNaughton	David McCandish
1899	Belleville	"	"
1900	Jersey		
1901	Newway		
1902	Reynoldsburg		
1903	Flint	A. J. Merrill	David McCandish
1904	Columbus	"	"
1905	Summit	"	"
1906	Jersey	"	John Beem
1907	Flint	A. M. Beem	David McCandish
1908	Columbus	E. F. Arras	"
1909	Summit	"	Mrs. Anna Beem
1910	Jersey		
1911	Flint	Chapin Beem	Safety Clouse
1912	Columbus	John Beem	Helen Gardner
1913	Summit	A. M. Beem	Isabel Dixon
1914	Jersey	James Lazell	Jessie Gravel
1915	Columbus		
1916	Summit		

THE CENTRAL ASSOCIATION—*Continued*

Date	Place	Moderator	Clerk
1917			
1918			
1919	Plain City		
1920			
1921	Westville	.....	Clara McGrew
1922	Springfield	.....	"

THE GALLIA ASSOCIATION

1847	.....	.....	Uriah Evans
1848	.....	.....	"
1948	Wilkesville	.....	A. W. Tubbs
1850	Gallipolis	.....	"
1851	Rutland	David Strong	Augustus Strong
1852	.....	.....	C. L. Menager
1853	.....	.....	"
....			
1865	.....	.....	R. Breare
....			
1873	.....	.....	R. Breare
....			
1877	.....	.....	L. Waterman
....			
1880	.....	.....	L. Waterman
....			

THE HURON ASSOCIATION

1840	Berlin		
1841	Tiffin	.....	M. Kellogg
1842	.....	.....	"
....			
1844	.....	.....	M. Kellogg
1845	.....	.....	"
1846	.....	.....	"
1847	Republic	.....	"
1848	Republic	.....	"
1849	.....	.....	"
1850	.....	G. B. Brown	"
1851	Republic	B. F. Gibbs	"
1852	.....	.....	"
1853	.....	.....	"
....			
1865	.....	.....	H. Bromley
....			
1868	.....	.....	H. Bromley
....			
1873	.....	.....	H. Bromley
1877	.....	.....	H. Bromley
....			
1880	.....	.....	A. L. Rice
....			
1892	Attica		
1893	Norwalk		

THE HURON ASSOCIATION—*Continued*

Date	Place	Moderator	Clerk
1894	Havana	H. L. Canfield	F. G. Steigmeyer
1895	Margaretta	"	Laura Green
1896	Peru	"	"
1897	Attica		
1898	Norwalk	A. B. Sanders	Alice Graves
1899	Havana		
1900	Peru		
1901	Attica	J. R. Carpenter	Bess Lowe
1902	Norwalk	"	Adah Bechtel
1903	Havana	N. E. Spicer	"
1904	Peru	J. H. Crawford	"
1905	Attica	"	"
1906	Norwalk	J. P. Owens	Flora Kellogg
1907	Havana	Ralph Orr	Adah Bechtel
1908	Margaretta	Fred H. White	"
1909	Peru	Charlotte Horr	"
1910	Attica	"	"
1911	Norwalk	"	"
1912	Margaretta	"	"
1913	Peru	Nellie Hassler	"
1914	Attica	"	"
1915	Norwalk	"	"
1916	Peru	Millie Suhr	"
1917	Norwalk	Flora Kellogg	"
1918			
1919	Peru	A. D. Sanders	Nellie Hassler
1920	Norwalk		
1921	Attica	A. D. Sanders	
1922	Peru	"	Nellie Hassler

NORTHERN OHIO ASSOCIATION

1821	Palmyra	Bigelow	N. B. Johnson
1822	Shalersville		
....			
1824	Ravenna		
1825	Cleveland		
1826	Hambden		

NORTHWESTERN ASSOCIATION

1865	.....	.....	J. H. Palmer
....			
1867	Gorham	.....	E. Dawson
1868	.....	.....	"
....			
1873	.....	.....	E. Dawson
....			
1877	.....	.....	E. Dawson
....			
1880	.....	.....	J. F. Rice
....			
1889	Lyons		
1890	Bryan		
....			

NORTHWESTERN ASSOCIATION—*Continued*

Date	Place	Moderator	Clerk
1892	Bryan		
1893	Lyons		
1894	No session	.....	G. W. Hayward
1895	Stryker	.....	"
1896	Lyons	Martha Moore	"
1897	Lyons	"	"
1898	Toledo		
1899	.....	Martha Moore	G. W. Hayward
1900	Stryker	"	"
1901	Lyons	"	"
1902	Bryan	"	"
1903	Stryker	"	Mrs. C. F. Mignon
1904	Lyons	Mrs. Garver	"
....			
1906	Bryan	Mrs. C. F. Mignon	Mrs. J. A. Leavy
1907	Stryker		
1908	Lyons	E. T. Binns	Martha Moore
1909	Bryan	J. T. Hester	Mrs. Leavy
1910	Stryker	Ora E. Crout	Lena Ferguson
1911	Lyons	M. V. Garver	Tillie Wright
1912	Bryan	George Wieland	Carrie Merry
....			
1914	Lyons	E. T. Binns	M. V. Garver
....			

THE MAUMEE ASSOCIATION

1846	.....	.....	I. George
1847	Perrysburg		
1848	Perrysburg		

THE MIAMI ASSOCIATION

1835	Sharonville		
1836	Milton		
1837	Edwardsville		
1838	Mason	.....	C. M. Liggett
1839	Montgomery	.....	Wm. Eppert
1840	Oxford	.....	"
1841	Springboro	.....	E. M. Pingree
1842	Hamilton	.....	W. H. Baldwin
1843			
....			
1847	.....	.....	J. M. Warwick
1848	Oxford	.....	Mahlon Wright
1849	Hamilton	E. Singer	"
1850	Mt. Healthy	Cyrus Powers	"
1851	Montgomery	.....	J. M. Warwick
1852	.....	.....	"
1853	.....	.....	"
....			
1865	.....	.....	W. S. Bacon
....			
1868	.....	.....	James Bowyer
....			

THE MIAMI ASSOCIATION—*Continued*

Date	Place	Moderator	Clerk
1873	.....	.....	R. T. Polk
....			
1877	.....	.....	J. W. Henley
....			
1880	.....	.....	Levi Risinger
....			
1891	Montgomery		
....			
1893	Springboro		
1894	Montgomery	B. F. Thomas	Adah Warwick
1895	Mason	W. J. Littell	E. Pearl Littell
1896	Cincinnati	"	"
1897	Hamilton	J. E. Morey	Olivia Nelson
1898	Springboro	"	"
1899	Eaton	B. F. Thomas	"
1900	Bunker Hill	"	Jennie Warwick
1901	Mason	W. J. Littell	"
1902	Cincinnati	"	"
1903	Cincinnati	"	"
1904	Hamilton	"	"
1905	Springboro	"	"
1906	Eaton	"	"
1907	Mason	J. M. Wright	"
1908	Camden	"	"
1909	Cincinnati	Mrs. Homer Gard	"
1910	Hamilton		
1911	Springboro (?)		
1912	Springboro	Chas. Mossteller	Jennie Warwick
1913	Eaton	"	"
1914	Mason	"	"
1915	Cincinnati	Dr. J. M. Wright	Rowena Wright
1916	Hamilton		
1917	Eaton		
1918			
1919	Springboro	A. Nash	La Verne Wright
1920	Mason	"	"
1921	Cincinnati	"	"
1922	Eaton	Stanley Stall	"

MONTGOMERY ASSOCIATION

1842	Bethel township	.....	C. Hayden
1843	.....	.....	Geo. Messenger
....			
1845	.....	.....	W. B. Linnell
....			
1853	Casstown		
....			
1865	.....	.....	H. J. Pettit
1866	.....	.....	J. H. Blackford
....			
1869	Eldorado	S. Banfill	J. H. Blackford
....			
1873	.....	.....	George Bacon
....			
1877	.....	.....	L. S. Wenger
....			

MONTGOMERY ASSOCIATION—*Continued*

Date	Place	Moderator	Clerk
1880	.....	.....	I. S. Wenger
....			
1891	.....	J. H. Blackford	I. S. Wenger
1892	Palestine	"	"
1893	Eldorado	"	"
1894	Miami City	"	"
1895	Plattsville	"	"
1896	Palestine	"	"
1897	Greenville	"	"
1898	New Madison	"	"
1899	Conover		
1900	Eldorado		
1901	Palestine	P. L. Frazier	Leonore Blackford
1902	Eldorado	"	"
1903	Miami City	"	"
1904	New Paris	"	"
1905	Conover	S. L. Miover	Zella Cady
1906	Greenville	P. L. Frazier	"
1907	New Madison	"	"
1908	Palestine	M. A. Brown	Homer Jeffries
1909	Eldorado	"	Hattie Welbaum
1910	Dayton	"	"
1911	Greenville	I. S. Wenger	"
1912	New Madison	M. A. Brown	"
1913	Eldorado		
....			
1916	Palestine		
1917	New Madison		
1918			
1919	Eldorado	L. C. Ankerman	Hattie Welbaum
1920	Palestine	"	"
1921	New Madison	"	"
1922	Eldorado	"	"

THE MURRAY ASSOCIATION

1835	Olmstead	Jacob Felter	John Mitchell
1836	Ohio City		
1837	Huntington		
1838	Sharon		
1839	Huntington	.....	J. Whitney
1840	.....	.....	H. P. Sage
1841	.....	.....	"
1842	.....	.....	"
1843	.....	.....	S. Hull
1844	.....	.....	"
1845	.....	.....	"
1846	.....	.....	H. P. Sage
1847	Oberlin	.....	"
1848	Sharon	.....	D. Tenny
1849	Huntington	A. M. Coe	"
1850	.....	.....	"
1851	.....	.....	J. R. Henry
1852	.....	.....	"
1853	.....	.....	"
....			
1868	.....	.....	H. B. Kelsey
....			

THE MURRAY ASSOCIATION—*Continued*

Date	Place	Moderator	Clerk
1873	.....	.....	G. W. Crowell
....			
1877	.....	.....	W. P. Burnell
....			
1880	.....	.....	S. T. Ellis
....			
1891	Olmstead		
1892	Leroy		
1893	Sharon Center	T. J. Briggs	Dollie Coe
1894	Cleveland	H. B. Briggs	"
1895	Huntington	Mrs. E. S. Bissell	"
1896	Olmstead	H. O. Beckley	Damie Henry
1897	Leroy	"	"
1898	Sharon Center	"	"
1899	Cleveland		
....			
1901	North Olmstead		
1902	Leroy		
1903	Sharon Center	E. S. Willson	Leora Hall
1904	Baker's Crossing		
....			
1906	Leroy		
1907	Sharon Center	Dewitt Rice	Lua Coe
1908	Huntington	Thomas Briggs	"
1909	North Olmstead	"	Lepha Roland
1910	Leroy	"	Gertrude Rowland
....			
1912	Huntington		
1913	North Olmstead	Sidney Reynolds	Stella Carpenter
....			
1916	North Olmstead		
1917	Leroy		
1918			
1919			
1920	Leroy		
1921	Huntington	Allie Tuttle	F. Daugherty
1922			

THE RICHLAND ASSOCIATION

1822	Frederickstown		
....			
1830	Henry Parcel's	C. Rogers	J. Kidwell
....			
1832	Lexington	M. Pond	F. H. Johnson
1833	Frederickstown		
1834	Peru		
1835	Lexington		
1836	Frederickstown		
1837	Peru		
1838	Lexington		
1839	Frederickstown	.....	C. Keith
1840	Berlin	.....	"
1841	.....	.....	"
....			
1843	.....	.....	D. Biddlecome
1844	.....	.....	J. R. Johnson

THE RICHLAND ASSOCIATION—*Continuen*

Date	Place	Moderator	Clerk
1845	.....	.....	J. R. Johnston
1846	.....	.....	Curtis Allen
1847	Belleville	N. B. Johnson	E. R. Wood
....			
1851	.....	.....	Samuel Rockwell
1852	.....	.....	J. P. Beach
1853	.....	.....	"
....			
1865	.....	.....	John Harbottle
....			
1868	.....	.....	W. L. Garber

THE SAWYER ASSOCIATION

1901	Mt. Gilead	G. W. Ault	Daniel G. Dickson
1902	Caledonia	O. H. Gurney	"
1903	Belleville	S. F. Ottinger	"
1904	Mansfield	O. H. Gurney	"
1905	Mt. Gilead	O. N. Lindsey	"
1906	Caledonia		
1907	.....	F. M. Wieland	Helen Ramey
1908	Mt. Gilead	G. W. Ault	Clara Young
1909	Caledonia	O. N. Lindsey	Anna Young
1910	Marion	Carl Garber	Mary Darbin
1911	Belleville	"	"
1912	Mt. Gilead	W. A. Earley	Maggie Lafferty
1913	Caledonia	C. A. Francis	Grace Lindsey
....			
1916	Mt. Gilead		
1917	Caledonia		
....			
1922	Belleville	I. W. Swingle	Florence Wieland

THE SCIOTO ASSOCIATION

1844	.....	.....	A. W. Bruce
1845	.....	.....	C. S. Webber
1846	.....	.....	"
1847	.....	.....	"
1848	.....	.....	"
1849	Olive Branch	.....	"
1850	Leesburg	.....	
1851	Adams County	B. W. Sprague	H. Hiatt
1852	.....	.....	G. Ladd
1853	.....	.....	"
....			
1865	.....	.....	Jacob Tener
....			
1868	.....	.....	Jacob Tener
....			
1877	.....	.....	W. F. Crispin
....			
1880	.....	.....	S. A. Turner
....			

THE SCIOTO ASSOCIATION—*Continued*

Date	Place	Moderator	Clerk
1894	Olive Branch	.....	A. F. Williams
....			
1896	Olive Branch		
....			
1900	Olive Branch		
1901	Olive Branch	S. A. Turner	Inez Williams
1902	Olive Branch	"	"
1903	Centerfield		
1904	Olive Branch	S. A. Turner	Inez Williams
1905	Centerfield	"	"
....			
1908	Olive Branch	S. A. Turner	Inez Rhoades
....			
1910	Olive Branch		
....			
1913	Olive Branch		
....			
1915	Olive Branch	A. A. Tener	Inez Rhoades
....			
1920	Olive Branch	.....	Dora Butler
1921	Olive Branch		"

THE WASHINGTON ASSOCIATION

1833	Belpre		
....			
1835	Belpre	T. Strong	Joel Tuttle
1836	Athens		
1837	McConnelsville		
1838	Watertown		
1839	Belpre	.....	J. J. Hollister
1840	Watertown	.....	"
1841	.....	.....	"
1842	.....	.....	
1843	.....	.....	John Clark
1844	Marietta	.....	"
1845	.....	.....	"
1846	.....	.....	"
1847	.....	.....	"
1848	.....	.....	"
1849	.....	.....	H. E. Vincent
1850	Marietta	Hiel Dinsmore	"
1851	.....	.....	"
1852	.....	.....	"
1853	.....	.....	
....			
1865	.....	.....	A. L. Curtis
....			
1868	.....	.....	A. L. Curtis
....			
1873	.....	.....	I. W. Putnam
....			
1877	.....	.....	I. B. Kinkhead
....			
1880	.....	.....	T. C. Druley
....			
1890	Newbury		
....			

THE WASHINGTON ASSOCIATION—*Continued*

Date	Place	Moderator	Clerk
1893	Watertown	A. L. Curtis	Estella Shull
1894	Lower Salem	"	J. R. Cole
1895	Belpre	"	"
1896	Frost	"	"
1897	Little Hocking	"	"
1898	Vincent	"	"
1899	Lower Salem	"	"
1900	Watertown	"	"
1901	McConnellsville	"	"
1902	Rockland	"	"
1903	Frost	"	"
1904	Little Hocking	"	"
1905	Lower Salem	Roscoe Walcott	Elizabeth Curtis
1906	McConnellsville	"	Ella Manley
1907	Watertown	"	Lena Brewster
1908	Little Hocking		
1909	Lower Salem	W. W. Watson	Lena Brewster
1910	Belpre	C. W. Plumley	Lucy Seeley
1911	McConnellsville	J. H. Seeley	Lena Simpson
1912	Watertwon		
1913	Rockland	W. W. Watson	Lena Simpson
1914	Little Hocking		
1915	Watertown		
1916	Rockland		
1917	Frost		
....			
1920	Rockland		
1921	Frost		

THE WESTERN RESERVE ASSOCIATION

1832	Newbury	John Boyer	Nahum Rice
1832	Olmstead	Noble Hotchkiss	"
1833	Parkman	John Boyer	"
1834	Olmstead	Nathan Wadsworth	"
1835	Geneva	John M. Baldwin	"
1835	Centreville	Edson Beals	D. T. Brun
1836	Windsor		
....			
1839	Chardon		
1840	Centreville	Edson Beals	E. R. Crocker
1841	Parkman	Lewis C. Todd	Eusebius Hoag
1842	Brimfield	Solomon Hawley	George Messenger
1843	Ravenna	N. H. Ripley	"
1844	Parkman	Lucius Frisby	"
1845	Akron	L. C. Todd	"
1846	Brimfield	Lucius Frisby	"
1847	Newbury	Edson Beals	"
1848	Mesopotamia	Lucius Frisby	S. P. Carlton
1849	Brimfield	George Messenger	"
1850	Parkman	Edson Beals	"
1851	Chardon	"	"
1852	Mesopotamia	George Messenger	"
....			
1854	Little Mountain		
1855	Andover	Ebenezer Rawson	S. P. Carlton
1856	Willoughby	Asa Marble	"

THE WESTERN RESERVE ASSOCIATION—*Continued*

Date	Place	Moderator	Clerk
1857	Newbury	James Allen	S. P. Carlton
1858	Mesopotamia	C. L. Shipman	"
1859	Brimfield	George Messenger	S. P. Merrifield
1860	Willoughby	C. L. Shipman	"
1861	Andover	"	"
1862	Brimfield	Andrew Willson	S. P. Carlton
1863	Willoughby	D. B. Goodrich	Andrew Willson
1864	Little Mountain	"	"
1865	Newbury	A. M. Sherman	"
1866	Kent	"	"
1867	Akron	Avery Spicer	"
1868	Kent	O. F. Haymaker	"
1869	Windsor	Ezra Rowdon	"
1870	Garrettville	O. F. Haymaker	"
1871	Little Mountain	"	"
1872	Brimfield	"	"
1873	Kent	A. M. Sherman	"
1874	Brimfield	D. C. Tomlinson	"
1875	Willoughby	.....	
1876	Ravenna	.....	"
1877	Bainbridge	.....	"
1878	Kent	Frank Ford (Force)	"
1879	Windsor	"	"
1880	Willoughby	Tyler Wing	"
1881	Ravenna	.....	"
1882	Kent	O. F. Haymaker	"
1883	Brimfield	.....	"
1884	Ravenna	O. F. Haymaker	"
1885	Kent	A. M. Sherman	"
1886	Brimfield	"	"
1887	Akron	O. F. Haymaker	"
1888	Ravenna	W. D. Shipman	"
1889	Kent	Martha A. Bortle	"
1890	Brimfield	L. A. Olin	"
1891	Ravenna	Dallas Moulton	"
1892	Akron	A. M. Sherman	"
1893	Kent	G. G. Foster	"
1894	Brimfield	E. M. Waller	"
1895	Ravenna	W. D. Shipman	"
1896	Akron	A. M. Sherman	"
1897	Kent	Dallas Moulton	"
1898	Brimfield	Albert D. Olin	"
1899	Ravenna	I. A. Priest	"
1900	Akron	O. F. Haymaker	"
1901	Kent	"	"
1902	Brimfield	A. I. Spanton	"
1903	Ravenna	"	"
1904	Akron	O. F. Haymaker	"
1905	Kent	"	"
1906	Brimfield	"	"
1907	Ravenna	A. B. Church	"
1908	Akron	John R. Smith	"
1909	Kent	O. E. Crooker	"
1910	Cleveland	H. M. Fowler	"
1911	Brimfield	"	E. E. Carrier
1912	Akron	A. I. Spanton	"
1913	Kent	"	"

THE WESTERN UNION ASSOCIATION

Date	Place	Moderator	Clerk
1829	Cincinnati		
1830	Centreville		
1831	Cincinnati	Jacob Felter	A. H. Longley
1832	Mt. Healthy		
1833	West Chester		
....			
1836	Philomath, Ind.	Gird	A. Davis
1836	Miamisburg	C. Rogers	M. C. Wisner
1837	Philomath		
....			

WINCHESTER ASSOCIATION

Date	Place	President	Vice-President	Clerk	Treasurer
1843	Bethel	W. Y. Emmet	.....	D. R. Biddlecome	
1843	Mechanicsburg	Jas. C. Miller	.....	Thurston Carr	
1844	Quincy	Wm. B. Linnell	.....	Jas. Martin	
1845	Woodstock	D. K. Bigelow	.....	C. F. Wait	
1846	Harmony	"	.....	Geo. S. Weaver	
1847	Springfield	"	.....	"	
1848	Bellbrook	W. H. Grimes	.....	Jas. Sprague	
1849	Dayton	L. Bancroft	.....	"	
1850	Plain City	Melvin Sprague	.....	C. F. Wait	
1851	Woodstock	Lewis Bancroft	.....	"	
1852	Harmony	C. F. Wait	.....	L. F. Monroe	
1853	Plain City	"	.....	W. W. Norton	
1854	Woodstock	"	.....	"	
1855	Pharisburg	L. F. Monroe	.....	Hervey Evans	
1856	Woodstock	C. F. Wait	.....	"	Sylvanus Smith
1857	Plain City	"	.....	"	"
1858	Harmony	"	.....	"	"
1859	London	Geo. Messenger	.....	S. P. Carleton	"
1860	Springfield	"	.....	"	"
1861	Woodstock	"	.....	I. B. Grandy	J. R. Galloway
1862	Millerstown	C. F. Wait	.....	W. W. Norton	"
1863	Pharisburg	"	.....	I. B .Grandy	
1864	Plain City	"	.....	Jos. Newlove	
1865	Woodstock	E. Burnham	.....	"	
1866	London	Geo. Messenger	.....	S. P. Carleton	
1867	Woodstock	"	.....	"	John McDonald

WINCHESTER ASSOCIATION—*Continued*

Date	Place	President	Vice-President	Clerk	Treasurer
1868	Springfield	Geo. Messenger	.....	S. P. Carlton	
1869	Plain City	S. P. Carleton	.....	R. T. Polk	John McDonald
1870	London	"	.....	J. W. Curd	J. W. Curd
1871	Woodstock	"	.....	"	"
1872	Springfield	"	.....	"	V. A. Far
1873	Plain City	C. H. Dutton	.....	Thos. Edmunston	
1874	Woodstock	"	.....	"	
1875	London				
1876	Plain City				
1878	Westville	R. R. McLaughlin	Warren Sibley	O. L. Ashenfelter	John Loudenback
....					
1883	Westville	John Richardson	R. R. McLaughlin	S. M. Pierce	T. J. Hale
1884	Woodstock	"	F. K. Beem	S. Darrow	A. M. McGrew
1885	Plain City	J. H. Baker	W. D. Bradley	"	John Richardson
1886	Converse's Grove	J. W. Henley	J. W. Curd	"	J. N. Converse
1887	Westville	"	James Vincent	"	W. D. Sibley
1888	Woodstock	"	Henrietta Moore	"	"
1889	No meeting				
1890	London	John Richardson	Mary D. Sibley	C. W. McLaughlin	J. B. Sprague
1891	Plain City	Mary Sibley	U. S. Milburn	Flora Arbuckle	M. D. Bradley
1892	Woodstock	Mary S. Markley	J. W. Henley	"	C. W. McLaughlin
1893	Westville	S. G. Dunham		Flora Arbuckle	Flora Arbuckle
1894	Springfield	I. W. McLaughlin	"	"	"
1895	London	J. A. Stoner	R. N. John	"	"
1896	Plain City	R. N. John	G. W. Sias	"	"

WINCHESTER ASSOCIATION—*Continued*

Date	Place	President	Vice-President	Clerk	Treasurer
1897	Westville	R. N. John	John Richardson	Flora Arbuckle	Flora Arbuckle
1898	Springfield	O. G. Colegrove	Henrietta Moore	"	"
1899	Woodstock	"	"	"	"
1900	London	"	"	"	"
1901	Plain City	"	"	"	"
1902	Westville	"	"	Huldah Putnam	Hulda Putnam
1903	Springfield	"	"	"	"
1904	Woodstock	"	"	"	"
1905	Plain City	"	"	"	"
1906	Springfield	"	Mary S. Markley	Flora A. Lindsey	Flora A. Lindsey
1907	London	"	"	Mae Fryar	Mae Frye
1908	Dayton	"	"	"	"
1909	Westville	E. M. Miner	Huldah P. Kimball	"	"
1910	Woodstock	C. H. Lucas	C. M. McLaughlin	"	"
1911	Plain City	"	Voleny Trout	"	"
1912	Springfield	Mrs. Wragg	I. W. McLaughlin	"	"
1913	Westville	Huldah P. Kimball	"	"	"
1914	Woodstock	C. H. Lucas	"	"	"
1915	Plain City	I. W. McLaughlin	Mattie Burnham	"	"
1916	Springfield	C. W. McLaughlin	I. W. McLaughlin	"	"
1917	Westville	E. A. Robinson	Ella Smith	Ada Holycross	Ada Holycross
....					
1919	Plain City				
1921	Westville	.....	Clara McGrew		
1922	Springfield				

APPENDIX IV

A PARTIAL LIST OF THE DEBATES HELD IN OHIO UPON THE SUBJECT OF UNIVERSALISM

Date	Place	Universalist	Opponent	Denomination of Opponent
1827	Franklinton	A Rains	Rev. Shaw	Methodist
1830	Leesburg	J. Kidwell	Dr. Quinn	Methodist
1831	Cincinnati	J. Kidwell	D. Fisher	Methodist
1835	Springfield	A. A. Davis	Dr. Samuel Robinson	Presbyterian
1835	Frederickstown	A. A. Davis	Rev. H. O. Sheldon	
1835	Springfield	J. Whitney	Rev. Lucas	Methodist
1835	Hamilton	R. Smith	Rev. S. A. Lathe	Methodist
1835	Oxford	R. Smith	J. A. Waterman	
1835	Wilmington	G. Rogers	Rev. Lucas	Methodist
1838	Akron	Loring	Rev. Baldwin	Presbyterian
1838	Goshen	J. Gurley	Rev. Lucas	Methodist
1838	Waterton	W. Jolly	Roberts	Presybterian
1840	Montgomery	H. Gifford	Moody	Methodist
1840	Springfield	G. Messenger	H. D. Mason	Baptist
1841	Montgomery	E. Pingree	Rev. J. B. Walker	Presbyterian
1842	Huron County	S. Hull	Rev. Pierce	Methodist
1842	Liverpool	S. Hull	Rev. Ward	Methodist
1842	Amherst	S. Hull	Rev. Eells	Presbyterian
1842	Washington	C. Webber	.....	Methodist
1842	Zanesville	G. Flanders	Rev. Kellog	Methodist
1842	Dayton	Loring	Rev. A. B. Green	Christian
1842	Mayville	Darrow	Brown	Christian
1842	Higgensport	Gilmer	Rev. M. Gardner	New Light
1843	(?)	E. Pingree	David Fisher	Methodist
1845	Cincinnati	E. Pingree	Rev. N. L. Rice	Presbyterian
1845	Laporte	N. Doolittle	Rev. John H. Power	Methodist
1846	Benton	J. M. Brunson	Rice	Christian
1847	Sommersville	C. Craven	B. Franklin	Christian
1851	Athens County	B. Peters	L. M. Harvey	
1858	Cadiz	W. Emmett, D. Bacon	Rev. M. M. Ready, Paterson	Associate Reformed
1858	Amity	S. Binns	Rev. David Mitchell	Christian
1858	Marietta	J. McMaster	Rev. M. R. Miller	Presbyterian
1858	Lewisburg	W. Emmett	Rev. Barnet	Lutheran
1877	Mansfield	J. MacLean	D. B. Turner	

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CHARTS

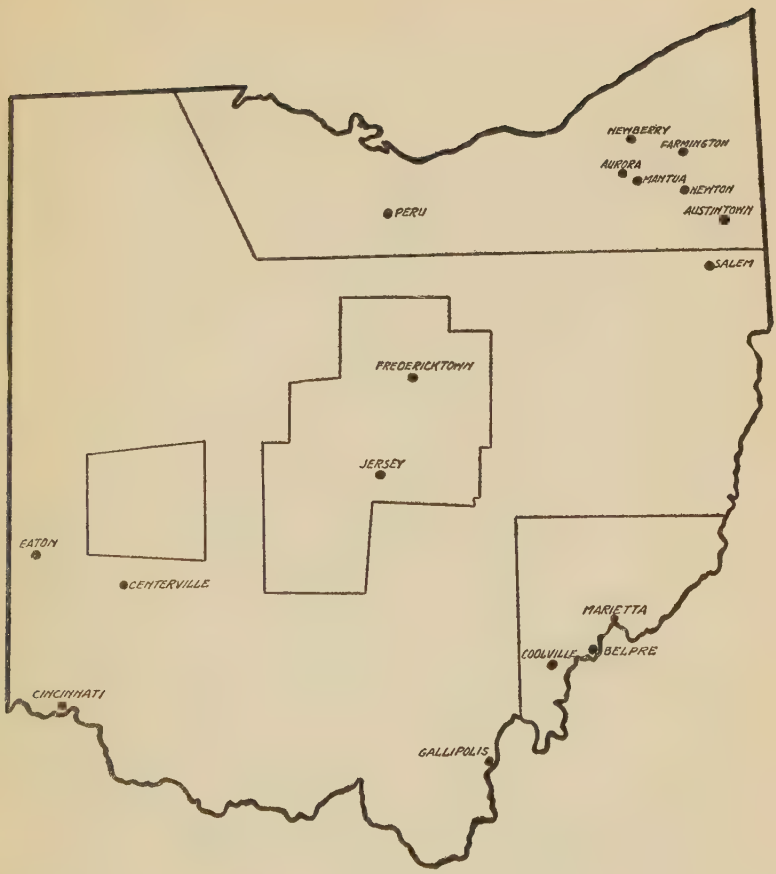

CHART 1

Universalist Churches in Ohio before 1830
Also Four Areas Settled During this Period Largely by New Englanders

Approximate Boundaries of Associations, 1840

1. Richland
2. Murray
3. Western Reserve
4. Central
5. Miami
6. Washington

CHART 2

Churches in the Period 1830–1860

CHART 3

CHURCHES IN THE PERIOD 1860–1890—ASSOCIATIONS 1870

CHART 4

CHURCHES IN THE PERIOD 1890–1920

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